

14.
The Morall Philosophie of Doni:
drawne out of the ancient writers.

A worke first compiled in the Indian tongue, and
afterwards reduced into diuers other languages:

And now lastly englised out of Italian,
by Sir THOMAS NORTH,
Knight.



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formulated in the following, a
series of questions and answers.

1100. DIFFUSION IN 10

ANSWER

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To the Reader.

ETHAT BEGINNETH not to read this Booke from the beginning to the end, and that aduisedly followeth not the order he finneth written, shall neuer profit any thing thereby. But reading it through, and oft, marking well what he readeth, he shali find a marueilous benefit thereof. The Stories, Fables, and Tales, are very pleasant and compendious. Moreover, the similitudes and comparisons doe (as they say) hold hands one with the other, they are so linked together, one still depending on another: which if you seuer, desirous to reade any Tale or Storie by it selfe, not comparing the Antecedent with the Sequel: besides that you shall be farre from the vnderstanding of the matter, you shall thinke them ryding tales, spoken to no purpose, but to occupie your cares, and consume time.

Therefore follow, I say, this order giuen
you, and receyue to you the fruities
of my poore trauayle, and
of your payne-
full reading.

Farewell.

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Al Lettore. G. B.

GL DONI, che col suo leggiadro stile.

Augelli, e muti pesci. Armenti, e fieri.
Fà ragionar d' Impresa alta, e humile.
E sotto il falso asconde cose vere.

Non pensò mai, che la ricca ANGLIA, e THYLE
Sapessero di lui, ne che in tal schiere
Venissero le Nymfe a mezzo Aprile
Infreddo Clima a fiori, e frutti hauere.

Il NORTHO è, che col suo sublime Ingegno
Fà questo, et alla bella ITALIA dona
Nel suo paese, con sua lingua, stanza.

E Perciò, il DONI. Dona a lui per pegno
Se stesso, et dice. Se già mai persona
M' Interpretò. NORTHO è quel che bor m' auanza.

T. N.

T. N. To the Reader.

Of words and of examples is

A sundrie sort of speach,

One selfe same thing to mindes of men

In sundrie wise they teach.

Wordes teach but those that understand

The language that they heare :

But things, to men of sundrie speach,

Examples make appeare.

So larger is the speach of beasts,

Though mens more certaine bee :

But yet so larger as concerte

Is able them to see.

Such largenesse yet at length to bring

To certaine vse and plaine,

God gaue such grace to beasts, that they

Should Indian speach attaine.

And then they learnt Italian tongue,

And now at length they can,

By helpe of N O R T H, speake English well,

To euery English man.

In English now they teach vs wit.

In English now they say,

Ye men, come learne of beasts to liue,

To rule and to obey,

To guide you wisely in the world,

To know to shunne deceyt,

To flee the crooked pathes of guile,

To keepe your doings streight.

As earst therefore you vsed beasts,

But for your bodies need,

Sometime to clothe, sometime to beare,

Sometime your selues to feede :

Now vs them for behoofe of mind,

And for your soules delite,

And wish him well that taught them so

To speake, and so to write.

E.C. To the Reader.

If care to shewe good will to natu're soyle,
In setting forth a worke of great auayle:
If how to shunne the vayne and restlesse toyle,
Wherin we wade for things that soone doe fayle:
If graue aduice, bewrayde in simple shew,
Forewarning still the trayne of guilefull way:
If Wisedomes lore, the good from ill to know,
And by the same, our brittle lves to stay:
If this and more, yea more an hundred fold,
Lyes open now vnto thy happy gayne:
If these, I say, more worth then masse of gold,
Doe well deserue by him that tooke this payne:
Good Reader then, graunt this my iust desire,
In thankefull sorte receyue this learned Booke:
For his reward he seekes no further hire,
But good report, when thou herein shalt looke.
His paynes were great, thy gift thus way but small:
Yet be content, and thinkes he reapeth all.

FINIS.



The



The Philosophie of the wise ancient Fathers.

A worke first compiled in the *Indian* tongue, and afterwards transferred into diuers and sundry other languages: as the *Persian*, *Arabian*, *Hebrue*, *Latine*, *Spaniſh*, and *Italian*: and now reduced into our vulgar speach.

The Prologue.



His precious Iewell (beloued Reader) was first found written in the *Indian* tongue, entituled, *Morall Wisedome*: and thence conueyed into *Persia*, and was coated with their language, naming it with them, *The example of good life*: and from the *Persian* speach a long time after, by the ancient Fathers (they knowing the wonderfull doctrine thereof) brought into the native *Arabian*: and from that translated into *Hebrue*, by *Ioel gran Rabbi a Iewe*: at length reduced into *Latine*; and passing through many languages, became a *Spaniard*, with the title of *Exemplario*: & so in time brought to *Venice*, & there put into *Italian* by a company of Gentlemeſſe associated together, entituling their fellowship, *Academia Peregrina*: and now lastly out of *Italian* made vulgar to vs. What high doctrine is conteyned in this Booke, the diligent and curious search for the same of so many wise and famous

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men,

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men, and of so sundry nations doth witnesse. If therefore you desire the vnderstanding of Morall wisedome, spirituall doctrine, and infinite instructions and examples for man to live well: read, I say, this golden Volume. Surely reader, this booke shall be a looking glasse for thee, wherein thou shalt most liuely behold the dayly and present daungers and deceytes of mans most miserable life, and the eyes of thy vnderstanding shall be made open to discerne the flatteries of deceytfull men, and the wisedome of this most guilefull world: by meanes whereof ye may easily blotte out many malignant effects of this (alas) our crooked age. The stile is familiar and pleasant, and will much delight thee. For the first and old Authors hereof wrote it doubtlesse with great iudgement, trained thereto with a feruent desire that their doctrine should not onely remaine in perpetuity for euer, but that it should also be imprinted in the Readers mind, assuring themselves it should profit all, and diliike none. For it may in maner be called an artificiall memorie, to benefit themselves at all times and seasons, and in all arguments, with euery particular thing that these wise and graue men haue inuented, shadowed with tales and parables, and with the examples of bruite and dumbe beastes.

THE Sages of ancient nations, (expert in all the Sciences) desirous to publish to those that came after them, their great knowledge & wisedome, even with a determinate mind and counsell premeditate, decreed to set forth a peece of worke, adapted with divers similitudes and sundry comparisons of unreasonable beastes & birds, by which they might greatly beautifie their doctrine, & this they did for divers respects. First, to give occasion that their wisedome & learning should be knowne to the world. Secondly, that men of iudgement & discretion reading the same, might reap the benefit of their rules to direct this fraile life. Tbirdly, that he that understandeth these examples, knowing little, should by them know much. And fourtly,

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and last of all, if he were yong, & had small delight to read much: yet he may with a short and pleasant way be instructed with these delighting saynings, and with those similitudes & examples taste the sweetnesse of the words, the pleasure of the sentences, accompanied with proper tales: and so (gentle reader) profit himself, and teach others. In this their treatise such wise fathers haue bidden from vs wonderfull significations. For a treasure vndoubtedly of so high a mystery & doctrine as this, is to be more esteemed, then all the jewells of the world. This precious lemme of knowledge, who so shal lode it in the secrecie of his memorie, shall never lose it, but shall rather augment & increase it with age in such sort, that he shall winne a marueilous commodtie to him, & of that plant shal taste the sauory, pleasant & profitable frutes, no lesse wonderfull then delectable. To read such a Booke (worthy Reader) thou must call thy wittes together, unting them & thy understanding with the due order of the worke, to know why, & to what purpose the old prudent Fathers framed it: least thou be like to the blind man, that wanting his sight, taketh vpon him to go ouer Moutaines, Hills, & Dales, through most dangerous & perillous wayes. He therefore that doth reade, must understand what he readeith, & why he readeith it: and not so desirous to come to the end, that he marke not the beginning, & forget the fence (full of knowledge) linked with the middest & end. For he that readeth so, readeth without frute, and rather troubleth the minde, & wearieth his body, than otherwise, not forcing the benefit & knowledge of the truth. Follow therefore these grane precepts & ruled order, and let no vaine thoughts possesse your minds to withdraw you from reading it. For to finde so rich a treasure, & not to know how to take & lay it vp, is rightly to follow him, that finding a masse of gold and siluer, had not the wittes to take it and carry it away.

Of a Husbandman, and of the treasure he found.

A Husbandman of Persia going one day to plowe his land, by chaunce stumbled on a marueilous treasure, finding

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store of pottes of coyne, of Gold, and Siluer: and wondring at his great fortune, began to thinke to lode himselfe, and to beare it home. But seeing the summes so great, that scant twenty men could carry it away, it greeued him much that he alone could not conuey it, and thus he sayd to himselfe: If I leaue it here, it is in danger to be taken from me, & to watch



it dayly, it would too much trouble me: besides, that that I could take with me, would doe me but small pleasure. Well, hap what hap will, I will go fetch company to help me home withall, & they shall beare the burden, I will only pay them, and take mine ease, tush I haue at wil to content them: and thus in one day I shal come home and finde my Cofers filled. With this minde resolued, forth he goeth, and calleth men together, bringing them with him to this Golden masse of coyne, where he giueth ech man his burden, & biddeth them byc them to his house. These bearers now departing with their

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their burdens, ouercome with desire of the money, & greedy of this pray, in stead of going to the house of this foolish and vnlucky man, they went euery one to his owne house. The husbandman after their departure commeth leysurely home without any burden, like a man of wealth, as one that thought himselfe a Lord at home, weening to haue found his riches there. But when he was entred his house, and heard nothing of the goods nor bearers, then all too late he knew his lack & folly, commending their iudgements that with the burden of their shoulders had made themselues rich. So that for treasure he enjoyed sorrow. For he that might haue bene Lord of all, discreetly gouerning that which good hap had layd on him, deseruedly bought the price of his folly, abyding the bitter smart of pouerty and miserie.

THE discrete Reader that shall looke in this Booke, must giue attentiuue eare, and note eche thing particularly he readeth, diligently marking the secret lessons. For always the worke of these sage Fathers carieth two senses withall. The first, knowne & manifest. The second, hidden and secret. Of the first we sweetly enjoy the taste: but of the second we receive small knowledge, if we deeply ponder not the words. And hereof we may take example of the Nut, which giueth no maner of taste to man, if he doe not first breake and open the shell, and then comen to the wished kernell, he beginneth to taste the savor thereof, and to reapethe fruite of so excellent a doctrine. Let vs not doe therefore as the vndiscrete and simple man that had a desire to see me learned, and to be counted eloquent in speach, as you shal heare.

Of the simple ignorant man, desirous to
seeme learned.

ON a time one earnestly besought a Poet and an excellent Rhetorician (his very friend) to giue him something written that might be learned and eloquent, which konning

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without booke, he might recite at pleasure in the company of wise men, that he might at least seeme no lesse learned then they. His friend cosented, and performed his desire, and gaue him in a written booke (faire bound and limned with golden letters) many goodly sentences, so that he began to learne by rote his written authorities, and laboring night and day to comit them to memorie, he determined to shew that he was also learned. And being one day in argument, not vnderstanding the signification of the words he had learned, for that they were not in his owne tongue, he began to alleadge them quite from the purpose: & being taken with the maner they laughed him to scorne. He being angry at the matter, like an obstinate & ignorant foole, answered, What thinke you I am deceyued, that haue learned that I alleadge, out of the booke of a worthy learned man, yea, and the letters limned with gold too? At which words they laughed him more to scorne then before to see his ignorance.

Every man therefore must indeuour himselfe to understand that he readeth, & understanding it wel, he must diligent, ly obserue that doctrine, marking to what end & purpose that was written that he hath read, to profit thereby at any time. I know there will be wise men that wil beleue they can say & do more wonders then this commeth to: yet for all that, the more we read, the more we know, and the quicker is our understanding, besides, there is obteyned euē profound knowlege. Learning bringeth with it a great priuiledge: for by that men are exalted, and to a man of knowledge and understanding it giueth life. But to him that hath judgement & understanding, and that gouerneth not himself & his actions according to the prescribed rule of reason: his knowledge, I say, dyeth in him without fruite. As by this example following you may easily perceiue.

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A comparison of the slouthfull man for the Reader.

AN honest man lying in his bed, heard a Theefe going
vp and downe in his house: and thinking to pay him
home (to take the more aduantage of him) suffered him
to take his pleasure and loading, that hauing indeede



his packe at his backe, he might euен then, as he thought,
take him with the maner, & iustly reward him with the swords
poynt as he listed. Thus debating with himselfe, imagining to
execute his purpose, (the Theefe occupying himselfe all this
while, taking what he would) this silly good man fell asleepe
againe, & the Theefe with his fardle of the best things, with-
out any let at all, quietly departeth his way. This man, when
he awaked, and sawe his house naked, his cheſts empty and
broken open, bitterly sighed and lamented, cursing himselfe,
and blaming his folly, considering he might easily haue ſa-

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ued all that he was robbed of (since he knew it and heard the noyse) and for very sloth would not once rise and defend it, hauing, as it were, the theefe in his hands. Knowledge therefore is aptly compared to a tree, whose fruite are the works: and this knowledge is that we all ought to desire, and to exercise our selues in. Were it not a mad part, to leaue the broad beaten hie way, and to take the vnknowne and dangerous path? Euen so it may be said of him which followeth his owne appetite and liking, gouerning himselfe thereby, (& not as he ought with reason & good order) leaning to these worldly experiences, which euer desireth that that is profitable, but follows always in deed things that are hurtful. A man of such life & gouernment, we may compare to him that knoweth good meats light of digestion, and the grosse ill & heauy: yet ouercome with desire, taketh that that is most hurtfull, and so being hurt, himselfe alone is the cause of all his ill.

Even such a man is he whom affection subdueth. He understandeth & is learned, and able to discerne troth from falsehood, and yet will not put in prooef the true profit, nor once follow and desire knowledge and wisdome. We might bring this man in the example of him that hauing his sight good & perfect, shutting his eyes would needs be led by a blind man, so that both they falling into a ditch, were drowned & miserably died. Every man will condemne him for a foole, and worse then mad, that hauing his sight good & without blemish, that might haue seene the daunger and scaped it, and of mere foolishnesse would not. Therfore every wise and discreet person must continually labour to read, and to understand that he readeth, & must then teach it to as many as desire to know it, & to doe the good worfes of the knowledge he teacheth, that every way hee may shew the wonderfull profit of his doctrine: for in this case he may not be like unto a Well or String, which without any profit

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profit to it self quenches the thirst of al beasts. The wise man is afterwards bound (when he is growne to the perfection of learning) to teach and instruct those that know not. Provided euer, that he can master himselfe, & subdue his affections. For to a wise man three things are pertinent: to wit, Knowledge, Riches, and Mercie. And of all things a man must chiefly beware of reproving his neighbour of that fault he himselfe is guilty of: That he be not likened to him, which hauing a perle in his eye, found fault with the element that it was alway clou-
dy, not considering the blemish of his eye. Yet greater doubtles is our offence, when with our neighbours hurt or detriment we winne commodity to our selues. As falleth out many times, which this example following sheweth vs.

The deceit lighteth on the deceyuers necke.

Two friends hauing a great mount of corne in a Garner vndeuided, they fel to parting it, leauing to ech his portion apart (howbeit both in one Garner still) so that they could not erre to chuse eyther heape. But because indeede the one heape was greater than the other, he which had the lesser thought to steale the bigger, and so by deceit to be reuenged of Fortune that had allotted him the least part. Vpō this he went to the Garner, determining to steale it that night; & because he would not misse of his purpose in taking the one for the other, he cast his cloke ouer his fellowes heape being the greater, that he might the easilier know his owne in the darke being vncouered. Not long after came to the Garner also the other honest partner to looke to his heape, & to see his deuided part: and when he saw the loue of his partner to him (supposing simply he had couered his heape of corne for good will he bare him, that it should receiue no dust) as one that would not be thought vnthankfull, nor come behinde his fellow in curtesie, thus he sayd to himselfe: Oh,

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this man is too kinde to me, that to couer mine, leaueth his owne heape bare. And so taking the cloke off his heape, cast it on the others, and couered it as his was, requiting his curteſie with like good will, little ſuſpecting the intended deceyt, but rather reputed his friend ciuile & full of humanitie. At night his falſe friend counſelled with a theefe and told him his intent, ſaying, If thou wilt goe with me this night, I will bring



thee to a place where we ſhal haue a good booty of corne, as much as we can both carrie away with vs. And thus agreed together therupon, they went both to the garner where theſe two heaps of corne lay: and this partner the theefe, groping in the darke to finde the heape his cloke lay on, laying hands on his cloke (ſuppoſing he had met with his fellowes heape) he gaue it in praye to the theefe he had brought with him, labouring both to loade themſelues, and ſo betweene them they conueyed the whole heape: and weening they had

ſtoleſ

stolen from the other honest man, found at length he was cheete to himselfe. The next morning very early, the two companions (according to appointment) went together to the Garner, to carry away eche other his portion, as it was deuided betweene them. And he that had done thisfeat, seeing his partners part whole and vntouched, and his owne gone, like a man halfe dead for sorrow, he heauily departed thence to his house, and not a word he spake, bewayling & lamenting his wretched pretensed craft, not daring once to open the thefe to his friend, who so much did trust him.

NO man therefore should deale so foolishly in things that haue no certaine end, and that are hard to bring to passe: lest that wearied with superfluous labor, he cannot afterwards exercise himselfe in things certaine & needfull. All our works and deedes ought rather to tend to profit vs in time to come, then to serue the time present. For if we abandon and forsake the insatiable and infinite desire we haue of this wretched world, doublesse in the other world to come we shall feele no paine. For who that serueth God deuently, & with pure conscience, and that desireth riches onely to supply necessitie, & to doe good workes, him God doth prosper and guide in all his wayes. And let no man despaire though he be visited with ill hap sometime, doing well notwithstanding. For God many times sendeth his blessing and increase unwares to man, and in an houre unlooked for, which he never thought would happen. And heare in what maner.

The good and vertuous should never despaire
in aduersitie.

There dwelled in a certaine Citie a man of a gedly life and disposition, who fallen into extreme pouerty, being ashamed to aske for Gods sake, determined to proue his friends, and so he did. And bewraying his miserie,

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miserie, looking for relief & pitty, found nothing but hardnes, neyther was there any that once would looke vpon the necessitie of that honest conditioned man. And thus replete with griefe, vexed in his mind, he sorrowfully repaireth to his poore mansion. And being layd at night in his bedde to take his rest, the anguith of his mind, together with famine, would not suffer him to rest, but kept him waking. And bychaunce



hearing a noyse about the house, listening diligently what it should be, he knew straight it was some Theefe (hoping of a good booty) that went thus ransacking vp and downe. So this poore man said vnto himselfe, Thou hadst need looke narrowly, if thou weene to haue that thou seekest for: surely I will see yet what feates these theeues doe worke when they come into such places where they find nougnt. The Theefe roming here and there, busily searching & groping in euery corner, found nothing but a little pot with Meale: and be-

cause

cause he would not lose his labour, he determined to draw his string to ketch that little morsell, and began to powre it out into the lap of his cloke, hauing in the cape thereof great store of Iewels and ready money, which he had stolen in another house where he had beene. The good poore man, which till now was whisht & quiet to see the end of the theefe, perceyng his little discretiō, his heart rose against him, considering the villany of this wretch, that would not leaue him that silly quantitie of Meale to sustaine him alue withall: and thought with himselfe it were better defend in time to keepe him frō famine, than to tarry looking for the late releefe of his hard friends. So in a great fury he leapt out of his bed & tooke him to his sword, and hauing the same drawne in his hand, with a terrible noyse he runneth to the Theefe: Which because he would not both lose his honesty & life together at one instant, leauing (for hast to saue himselfe) his cloke in pawne with the Meale, hauing no leysure to cast it on his back, he was forced to fly for life, and let all alone. This honest poore man then at his pleasure powred out the Meale out of his cloke, and put it againe into his earthen pot where it was before, and thus said to himselfe, Aha, by Saint Marie this geare goeth well, I haue gotten a cloke to boote by the meanes, to defend me from the cold at least, and putting his hand into the cape, he met with great riches and Iewels, and happily lighted on those goods which he never hoped of; winning that frō his enemy by force, which his frien̄ds would never haue giuen him for loue.

I Doe not like in such a case to say as the common people doe, that God prouideth living for every body, and that he will not see me lacke that that shall be necessary for me, so as I need not to labor for my living: for sure it is but a foolish phrase & vaine speach. But rather I will conclude, that every man is bound to labor to procure his living, & he may not make any such cases presidents, in which it pleased God to send great riches without labor, as in this. For these are only the secrets of God, and we ought not to aske the cause of his

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divine goodnessse. The wise man therefore must endencur himselfe to
gaine what he may honestly & vprightly, truſting always in almighty
God, that he will proſper his doings & giue him increase, ſeeking
ever to keepe himſelfe out of trouble and ſorrow: and not to doe as
the doue, which breeding her Pigeons in the house (making them fa-
miliar with the ſame) albeit they are monthly taken fro her & kil-
led, yet ſhe leaueth not for that to returne to her old nest and breed
yong againe, though ſhe know they ſhalbe taken from her. We find it
written, that God bath ordeined the end & terme of all things, and
that they cannot paſſe. Therefore ſay these wiſe men, that he that
worketh reſpecking the world to come, lightneth the burthens and
troubles of this fraile life: but he that repoſeth his truſt in theſe
worldly things & is wrapped in the ſame, doth waste and conſume
his yeares. A man ought to labor in theſe three things, because he
hath need of them, to wit: To know to keepe the law, and the good
ſtatutes thereoſ. The ſecond, to procure things neceſſary for mans life.
And the third, that his works be pure & cleane with himſelfe and
among others. Then he muſt beware and withdraw himſelfe from
four other mortall and damnable. The firſt is, to be negligent in his
art or ſcience. The ſecond, to contemne that the law commaundeth.
The third, to credit all things lightly. The fourth, to deny knowledge.
For he that will be reputed wiſe in his doings, muſt firſt conſider well
what he taketh upon him: and if he need counſell, let him aske it of
a faithfull friend. When he happeneth to haue great matters in
hand, let him not goe about them rafhly, but firſt weigh the impor-
tance thereof; that he be not likened to one which being out of his
way, & going on ſtill, is the farther off the place he would goe to: and
also compared to another, which hath but a little hurt in his eye, &
by continuall rubbing of it he maketh it incurable. A man muſt
ſcarce the diuine iuſtice, inclining himſelfe to that that is good, &
doing that to his neighbour he would haue done to himſelfe, helping
him in all daungers as he would be holpen himſelfe. And to con-
clude this cur worke, he that meaneth to understand it, muſt order
his life according to the lawes & iuſtitutioſ of vertue; as theſe wo-
derfull and learned examples, & ſententious authorities doe ſhewe.

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What time there reygned in Edon
so many Royall crowned Kings,
amongst the rest there was a King,
called *Anastres Castri*, who
chose for chiefe of all his Court,
one *Berozias*, whom he made high Treasourer
of all his Realme, a man right noble in his deeds,
and rich of possessions: and him hee loued and
trusted so much, that he put his Princely person &
whole affayres of his Realme into his hands. It
happened one day there was presented to the King
a Booke, in which was written many goodly deeds
and secrets, and amongst the heape this was one:
How that in India were marueylous high moun-
taynes, in which there grew certaine sorts of herbs
and trees, which if they were knowne and confe-
cted afterwardes in a certaine kinde, they should
drawe out of that precious composition such a re-
medie, as therewith they might rayse to life againe
the dead. The King no sooner read this wonder,
but he burned straight to know the troth thereof:
wherefore in haste (as soone as might be) he dispat-
ched *Berozias*, and bade him hie him thither, com-
maunding him to see if he could find it true. And

The Argument

because it was a hard and paynefull enterprise, hee furnished him with gold and siluer, not onely sufficient, but more than needed, that he should not lacke. Then he deliuered him his letters of recommendation to all those Kings of India, praying them to further this worthy man in his noble attempt, purposed to good end. *Berozias* licentia now of the King to depart (furnished with money and letters) went into that countrey, and arriued in India, presented straight the King his masters letters : by meanes whereof he was receyued of the Magistrates, as was pertinent to the Ambasie of so high a Prince. And his message deliuered, they vnderstanding the cause of his comming, offered themselues, with all the wise men they had, to fauour his enterprise, & to further it all they could. And thus honourably accompanied of all the sage & wise men, cōducting him through all the mountaynes and countreyes thereabouts, they had and gathered all they found written for the conditing of so precious an Electuarie. And all they ioyning together to make this confection, proouing it a great while, could neuer find it worke such effect, as to rayse any one from death to life againe. So that they saw by proofe, that all that was written in the booke concerning the Electuarie, was meere false

false and vntrue. This thing grieued much *Berozias*, that he shoulde returne to the King *Anastres* his master, and bring no better newes with him: howbeit, consulting with thcole graue & wise men before his departure, how he might doe, not to returne home in vayne, there was giuen him by a famous Philosopher of that Region, a goodly treatise, who searched himselfe also to find that secret; and in the end he vnderstood that it was the Booke which was so called. Ardo, O graue *Berozias*, thou shalt say vnto the King, and returne to him with ioy.

The hilles which we ought to seeke, are the wise and learned men. The trees and herbs growing vp on those hilles, doe betoken wisedome and learning, which spring of the vnderstanding and iudgements of the learned. The medicine or Elec- tuarie condited of those herbes, are the bookes full of most learned writings, composed by the high and deepe wits, and with this oyle or Baulme they reuiue the dead. For with such knowledge the ignorant & vnlearned are instructed; whom we may iustly reckon dead and buried. Therefore tasting the sweetnesse (continually reading) of the doctrine of the sages, they receiue health and resurrection.

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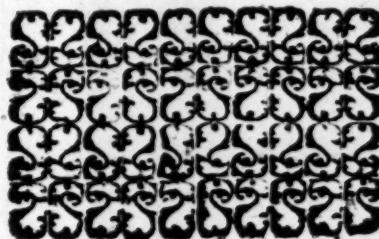
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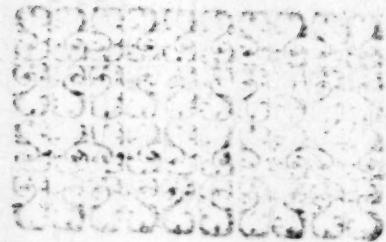
The Argument

This interpretation greatly rejoyced *Berozias*, in so much as hee besought the Princes and sage men, that they would giue him but the copy of that booke to carry to the King his Master: which (although the booke were alwayes in the hands of those Kings, for that it was full of Morall Philosophie) was graunted him, licencing him to translate it out of the Indian into the Persian tongue, with the helpe and knowledge of all those learned Philosophers; which was so singularly done, that it bare the vaunt of all Morall Philosophie. The Booke receyued with due and infinite thankes rendered to those noble Kings and Sages, for the great honor and curtesie they had done him, *Berozias* departeth home; and being come to his Master, presented him the booke with relation of his whole entertainment.

The King hearing so noble an exposition, so wise and discrete an interpretation, thankfully receyued the Booke, esteeming it aboue any other present. And thenceforth he procured with great diligence to haue alwayes bookes, and those hee studied, desirous of knowledge, seeking to entertaine in his Court wise and learned men: iudging (as is true) that bookes and wisdome are the greatest

greatest treasure and delight to man: Appointing in his Palace a great librarie, wherein aboue the rest he placed this booke for chiefe, being full of examples and instructions for mans life, and also of Iustice and the feare of God; in praise and honour of whom we begin this worke, shewing therein the continuall dangers and deceits of this miserable world.





52

The first part of the Morall Philoso-
phie of the ancient Sages, compiled
by the great and learned Philo-
sopher Sendebar,

In the Indian tongue, who by sundry and wonderfull
examples bewrayeth the deceyts and daun-
gers of this present world.



When I was come to
yeares of discretion, borne
of a noble house, and of my
Progenitors put to the stu-
die of Philosophie, to learne
Physicke, wherof I procee-
ded Doctor: I knew that
this world was a course of
a most vehement running
streame, but yet appearing
no perrill of drowning to
him that passed it, because
that hars by the banks sides it was very shalow, and aboue
it ranne quietly, carrying aboue wafer riches and wares of
great value, to the iudgement of those that beheld them, by
meanes wherof men drawne with great courteousse to
hars abundance, they ranke towards them, and entred in to
the river, partly wetting themselves, but enely their fote,
they tooke a fewe of them. And he that would haue moe, go-
ing further in, must of necessarie wet his legge and knee, be-
cause it increased. And he that with fury (passing the rest)
with an insatiable desire would needs goe further, plunged
his whole body in the water. And the others trusting in their
force of swimming, stucke in the middest, and found the
streame exceeding bigge: for in the bottome it was most

The first part

swift and raging, and they could not get out of the middest, but euē as much as they could doe in swimming to kepe themselves aboue water. And brought to this passe, not finding any way to get out, they cast off these rich merchandises to this man and to that man, which hauing no skill to swim, followed them alongest the bancks sides of the riuere. In the end wearied with swimming, not able to labour any more for life, forsaiking this marchandise floting aboue the water, downe they sinke, and carying nothing with them, remaine drowned.

Who could in better maner describe our worldly labour? truly our insatiable desire is so greedie to haue that it liketh and feeth, that to be owner of that we would, we put our selues to all maner of daungers, and intolerable paynes of this world. To be breefe, euery man (little or much) wetteth himselfe in this raging riuere of mans life. He that wetting his foote runneth alongst the bancke side of this terrible brooke, is a man that is oppressed with bōdage, that enjoyeth nought else in this world but miserable life. The other that washeth his legge, liueth by his labor, and commeth to take more of the world, and to taste the delights thereof bearing many afflictions. He that thrusts in his whole body in this water, hath possessed the seignorie & gouernment of the most wicked and haples state of this world. Behold cruelty, that passed forwards, he entreth perforce into the middest, & reacheth to this man & to that man that he hath, keeping himselfe alwaies in this daungerous state. But in the end overtaken by some accident, as warre, treason, poyson, or mans force, he falleth into deathes lappe: & he that hath followed his troublesome life, remaineth deprived of all his goods, because wanting the head, the rest of the members remaine vile, filthy, and stinking. Sure this worldly life representeth no more but the little world of our body, which carieth a wonderfull presence:

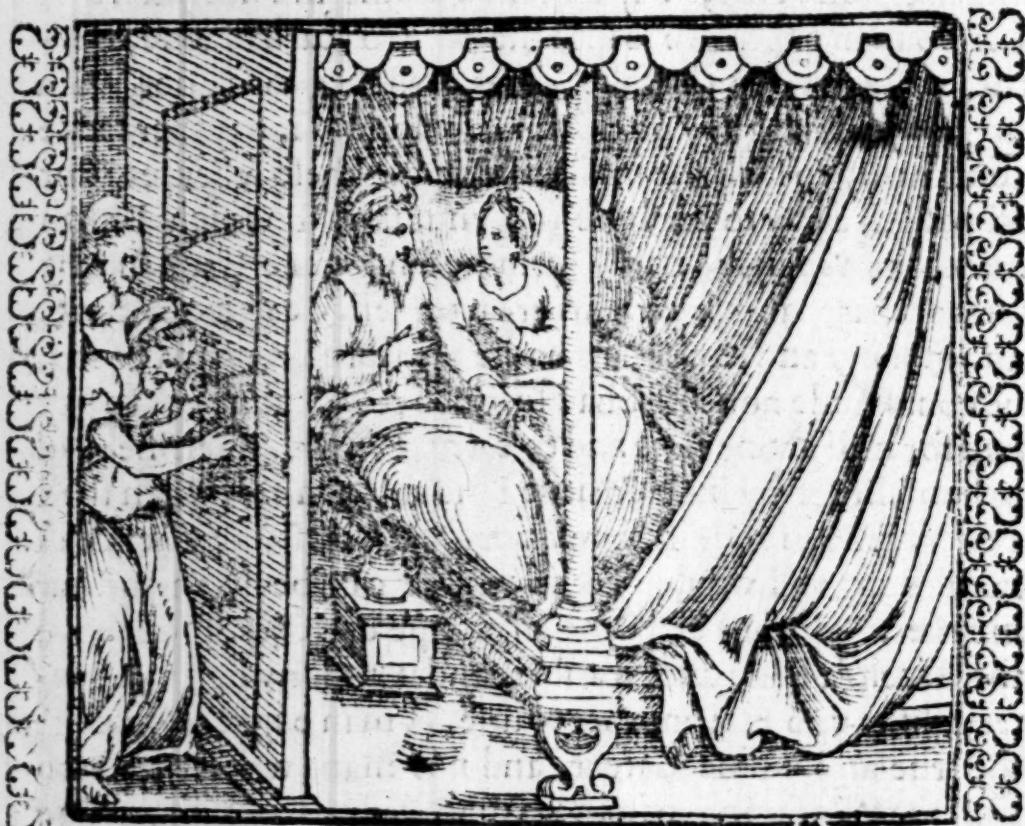
presence: and that little breath of ours once spent, it is then but a shadow, dust, and smoke. These worldly fauours and temporall goods, in the iudgement of the wise see me but as snow, which with the first beames of the Sunne dissolueth & commeth to nothing. Lord, what cost we doe bestow vpon our heares and face, which when the Barber clippeth off, are despised and throwne away? A man should neuer trust this foolish life. It is but a fire kindled on the coles, which consuming it selfe giueth heate to others. The Phisicion truly that cureth the disease of the body, is a worthy spirit of man: but he that healeth vs of our sinnes, is a celestiall God. He that can shunne the water of this riuier, which carieth in his course, Pride, vaine glory, laciuousnesse, couetousnesse, presumptiō, infirmitie, and losse, may be called diuine and not humane. Let no man put his foot into the water of carnall loue, neyther his legge into the false waues of these goods, nor wash his body in the glory of this malignant time, neyther seeke continually to swimme in the middest of these felicities: for all passeth away to our losse and vndoing. The rich Indian merchant *Sostrates*, richly furnished his house with sundry sorts of marchandise with his great trauell, expence of time, and money: and hauing his house full stored euен to the top, he could finde none that had so much ready money, as to pay him for it all at one time and to carry it away. Then he sayd to himselfe: If by little & little I should spend it, when shall I euer make an end? Life will not alwayes last, neyther can I liue so long as I would: I know there can be no end of our miseries. And thus despising all pompe & riches, he forsooke the deceitfull life with trouble, and withdrew him to a better, taking vpō him another course. A man ought to beleue the true and diuine Caret, and not mans writing: not to trust the false sayings of wicked men, (which continually liue of the spoyle of their neyghbour beguiling them) but to his owne experience, For who so easilie beleueueth the words of

The first part

light persons, falleth into a grieuous errour, to his owne losse
and hurt, as ye shall heare reading that that followeth.

Here may you see how light beliefe brin-
geth damage.

Two theives very skillfull in picking and open-
ing of lockes with gynnes (but nothing aduised
nor foreseing the daunger) entered one night
into a Knights house, no lesse wise than wiz-
ardfull, and very rich: where these theives
thought to haue sped themselves for euer, that they shold
never more haue had to haue exercised that arte. This



valiant knight awaketh, and hearing the noyse of their fete
in the houle, imagined (as it was) that there were thauent
and

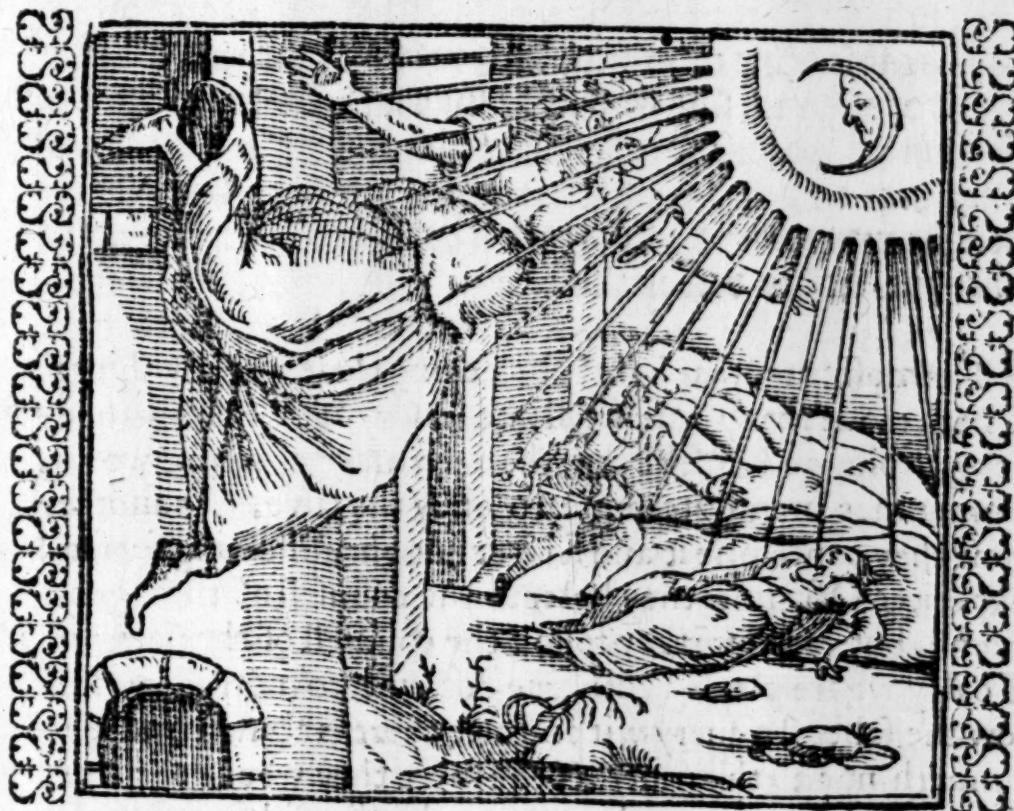
and ther were euен vpon the poynſt of ſpening his chamber doore where he lay, when he iogging his wife, awaked her, and ſoftly ſaid to her, Haue ye not heard the noyſe of the theves in the house that are come to robbe vs? I would haue ye therefore aſke mee ſtraight with great iſtance, after what ſort, whence and how I came by all that we haue together in the house. And ye ſhall aſke me ſo loud, that if there were any at the chamber doore, he might eaſily heare you, and I will ſeeme to be verie ſcrupulous to tell you: then ſhall you be moze earnest with mee than before to vnderſtand it: at length you ſhall preſe mee ſo with impoſtunacie, that I will tell it you. The lady his wife being verie wiſe and ſubtil began in this maner to aſke her husband, and thus ſhee ſaid vnto him: O deare ſir, graunt me, I beſeech you, one thing this night that I ſo long haue deſired to know: to tell mee how you haue done to come by all theſe goods you haue gotten together. So he gaue her an anſwere at randon, nothing anſwering her deſire. She contending with him, and he anſwering, in the end as he had bene angry, he ſaid to her, I can but muſe what reaſon moues you (in Gods name) to deſire to knowe my ſecretes, being a thing that little profts you to knowe them, or not to know them. Be ye contented, Madams, and ſet your heart at reſt: let it ſuffice you to fare well, to be richly apparelled, and to be worſhipfullie wayted vpon and ſerved, althoſh ye doe not impoſtune me to tell you ſuch a ſecret. Theſe are not things to be told, for I haue heard it ſpoken many a time and oft, that euery thing hath eares: therfore many times things are ſpoken, whiche are repented of þ party afterwards. Therfore hold your peace, for I cannot tell you. To this anſwere his Lady replied, and louingly besought him to tell her, ſweetly entiſing him with wiſely traynes in ſuch ſort, that the knight wearied with her impoſtunate ſpeach, yeldeſ, and ſaid to her: All that we haue, and as muſh as is

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in the house (but sweet heart, I charge you let it never come from you) is stolen, and in dede to be plaine with you, in the nights season I stole it from this man and that mans house, so that I never gate any thing truly. His Ladie amazed to heare that answere, would not yet beleue it at the first, but sayd, What sor shame, how can you ever speake this with truth, being reputed here the best Gentleman in this Cittie? and there is none in all this realme, I dare well say, that would once dare to suspect you for a thiefe. But, a thiefe? one of your worship and credit? nay, nay, I will never beleue it. Therefore I pray you without ceremony tell me truly that I haue asked you, or else I cannot be in quiet. The knight answered her and said, You thinke it peraduenture a wonder that I haue told you; but listen yet and you shall heare more. Euen from my cradell in maner I alwayes had delight to steale and filch, and it liked me a life to be amogst theues that my fingers might euer be walking, so sweet was the craft unto me. And a mate amongst them there was that loued me so well, that he taught me onely a singular tricke, and so rare a secret as neuer yet was heard. And wot ye what it was: a fei w^ords and coniurations which I made to the Beanes of the Hoone, & I ranne suddenly to embrase them, going vpon them quickly into every part where they shone. Somtime I came downe vpon them frō a high window: another time I serued my selfe with them to get vp againe to the top of the house: so I staid & went on them as I list, and did what I would. The Hoone hearing my coniuration seuen times, shewed me all the money and treasure that was hidden in that house, where I flew thus vp and downe vpon her beanes, by meanes whereof I tooke my choyce, & had what I would, carrying it quite a way with me. And thus, godly wife (as I haue told thes) I made me rich, and now I care for no more.

One of the two theues (who gaue a listning eare, stand-
ing

ing at the knights chamber doore) heard all that he sayd, and bare it away with him in memory, belieuing it was true that he spake, knowing this rich knight to be a man of credit & to be believed, since he was reputed of all men to be a worthy & courteous knight: so that they thought themselves happy to haue learned such a wonderfull secret in maner (vpon his words) assuring themselves in short time to be made very rich. The chiese these se apparellid like a woman got vp to the top of the house, desirous to proue that in dedes which he had heard in words: So he made his exorcisme and enchantment, repeating it seuen times, and then embracing



the beames of the ffonne, his armes thowne abroade, he cast himselfe on them, thinking to haue gone from windowe to windowe, and so headlong he fell to the ground in ieoperdie to bzeake his necke. But the ffonne for the first time fauored him

The first part

him, so that he killed not himselfe, but brake his legges and one of his armes as God would haue it: so that oppressed with paine, he cried out alond, lamēting his misshap chaunced to him, giuing to much credit to anothers words. And thus not able to crepe no; gos, he pitifully lyeth expecting death. The knight leaping out of his bed, ran to the cry: and come to the place, he found this vnfortunate and wretched thēse lying on the ground in womans apparell, and he gaue him many a faire wound to lighten the paine of his broken legges and arme, and forced him to tell what cause moued him to come to robbe his house. This miserable thēse answered him (fearing lest he would kill him) and told him y^e whole cause of his comming. But yet that that greeued him worst of all was, said he, that he was such a sole and beast to beleue his words: and besought him, though he had at least hurt him too much with his words (which he had dearely bought and repented both) yet that he would vouchsafe not to hurt him in his deedes also.

IT is most true, that lightly beleeuing these worldly things, hath made many a man fall into sundry dangers, and hedlong to plunge himselfe into the deep miseries of this world. Sometimes men determine to obey the lawe. At another time they contemne it and set it at nought, following sensuall appetite. Oft times they beleue the counsell of their good friend, but very ofte they follow the counsell of the flatterer. To day we are pleased with true doctrine: to morrow we follow the false. In every wit and arte there is abuse: and who runneth not to this riuier? & the more they weene to gaine, the more they runne in daunger and losse of life and soule. Behold, here is one man pricked in his conscience, there is another oppressed with passion and sorrow, and there never wanteth some that follow the cōtinuall seruitude of this decefull life, eyther for goods, fauour, & estimation, or else of their

their owne free wills: and there is neuer none (or few at the least) that in so short time of life can forget this knowne and manifest daunger. For death assaulting vs, we know not whither to retire, and then with all our might we flie the force of his most piercing dart: and thus weening to hide our selues in sure place, we headlong runne to our shame and vndoing. As is manifestly seene by sundry examples hap- pened like to this following.

A tale of a Louer and a Gentle-
woman.

There was in a Citie where I dwelled, hard by my house, a faire yong Gentlewoman nobly borne, the which was but even in maner newly married (at least not long before) when this chaunce happened. This yong spouse fell in loue with a proper Gentleman faire conditioned, well spo- ken, and of god entaynement: and fortune so fauoured her, that shes swetely reaped the fruites of her desire at all times when she liked to enjoy it, without let or annoy at all. But to prevent her husbands sudden coming home at times unlooked for, this lively young wife devised to worke a way for her louers safety, and the continuance of this second (yea most blessed) ioy. She caused to be conneyed in a Well she had, a proper batte, which shold safely receyue her young louer leaping into y same, if he were by mishap at any time distrest with her husbands sudden coming vpon them. This husband also much about that tyme called workemen to him, and in a corner of the house made a great darke hole & vent (very deepe) for the sinkes of the house. It happened so by chaunce one day, that her young Louer was no sooner entered into the house, and the gate but newly put to, but straight the husband of this wanton wife knocked also at the doore. She knowing his knocke, with heavy heart beckes

The first part

Red to him to hide himself in the vaulte that she had made in the well, & this while she stood still, pointing him the place, and would not open to her husband. This yong man flieth with feare (which is ever at hand to amaze the offender)



ran round about like a headlesse flie; and missing the well, (as one stricken blinde for sudden feare) leapt into the depe darke vaulte seruynge the sincke of the house. At which instant shee had opened the doore to her husband, so as hee sawe the young man when hee went into it: and then hee knewe his wife had borne a man moze than she shoulde, and that she had beguiled him, understanding the late opening of the doore. And ouercome with rage & her fault, he fiercely layd hys on her, and cruelly slew both her and her leuer.

To

To be vnauidised, & to doe things rashly which we ought not, bringeth many times death, hurt, and shame. For no man should so entangle himselfe in these worldly toyles, as he might not euer leaue them at his will. For so strange & sodaine chaunces fall vpon him, as a man wuld never have imagined, and therefore he cannot vpon such a sodaine withstand it, but is forced to yeeld. Wherefore I wuld wish no man to be so carried away with these short pleasures & sweete sound of mans life, that they should cast behind them the remembrance of the right way to doe well: as happened vnto him that would mend and set his Jewels.

Of a Jeweller that forgot his profit, and gaue
himselfe to pleasure.

There was a rich Marchant of Surria, that brought from the Cair a great summe of precious stones, and because they wanted setting in Gold with curious worke to pol- lish them, he agrēed with an excellent arti- ficer, (most skilfull in such worke) to give him dayly a certaine summe of money, because that vuring the time he wrought in his Jewels, he should worke with no other, but onely attend his businesse. This cunning worke- man went every morning to this marchants house to worke, carrying his tooles with him: and working all day at his de- sire, at night he receyued his dayes wages agreed vpon. It happened there was brought to this marchant a godly in- strument, and excellent to play vpon (much like to a Harpe) to see if he woulde buy it. The next morning betimes came this worke-man to followe his worke, and the first thing that the marchant did, was to shew him the Harpe. The worke-man taking it in his hand (being an excellent Musici- an, and playing well of this instrument) he sayd, Sir, is it

The first part

your pleasure I shall play? Yea, said the merchant. This
cunning man passingly handling this instrument, playd so



swētly, and shewed such musike in such straunge and rare
stoppes, with such voluntary withall, that the merchant de-
lighted with his heavenly harmony, made him play all day
long. At night this cunning workeman demanded his
dayes hire, as if he had wrought the uhole day in his Jew-
els. The merchant denied it, and would not pay him. The
other alledged that he had beene in his house all that day
(at his request) as he was the other dayes before. This
matter called before the Judges and brought in triall, the
Judge gaue sentence against the merchant, and forced him
to pay the workeman for the day (such summe of money
as they were agreed vpon) as if he had wrought all day. The
merchant yll digested the Judges sentence, but much worse
the

the painement, graving him at the heart to pay so deare for so shott a pleasure, where he might haue gotten much by the others worke, if like a soole he had not let him.

Let men that giue themselues to the pleasures of this unhappy life, be warned by the example of this Marchant, to leaue aside the sweete deceits of the bodie, and to attend onely to the precious stone of our soule, polishing and keeping that cleane. Lord how many are there, that leauing profit, follow losse, and all for a fayned shew, or worldly shadow! The Greyhound that hath pinched the Hare, and taken her in his mouth, cannot runne after another hee seeth goe before him, and take her also: for so the one may scape from him quite, and the other easily vanish out of his sight. O miserable world, nay rather, most miserable and wretched our mindes and willes, that plainly seeing our hurt and miserie, we still headlong pursue and follow the same! What is hee living so ignorant, that knoweth not our life passeth quicklier away, than the lightning that commeth before the thunder clap, and in the darke cloudes giueth most short light: and that our sight (the lightning past) comming into the darke is blinded more? The man truely that is lost in this worldly broyle, and entered into the sea of miseries, that that sensuall appetite and short desire sheweth him, seemeth light vnto him, but in a moment (wretched creature hee) he findest himselfe in darkenesse. What part haue wee of any good thing in this short course of life? where is our good beginning? where the excellent middest? or where the perfect end? In that day (O miserable man) that thou art begotten in thy mothers wombe, in the selfe-same day death embraceth thee, to ouerthrow thee at his will. Our first originall is begunne in darkenesse and corruption, the first passage that putteth vs forth to the light of this world, bringeth vs sorrow and lamentation. We are

The first part

borne naked, subiect to diseases, vncleane, and have neede of al things, & of euerie bodyes help. Afterwards, vntesse we would see me Images of stonye or timber, without vnderstanding, wee must bee taught, ruled, and instructed: which bringeth vs diseases, troubles, paines, sorrowes, and grieves. And in this while how many necessities doe assault vs? how many businesses doe oppresse vs? the Elements offend vs with heate, cold, and barrennesse. Diseases neuer forsake our bodyes, and the troubles of this world neuer lette vs rest an houre. To bee alone it greeueth vs: to bee accompanied it troubleth vs: to liue long it wearieth vs: to haue little misliketh vs: and sufficient contenteth vs not. The thought of death on the one side assaulteth our life, and on the other, the passions of the minde to forsake our goods, friendes, wife, children, and the world, doe still pricke vs. O what troubles and afflictions, what terrors and passions abide in this our confused body: which the most part of our time is replete with anger, rancor, and malice, but often voyde (rather euer) of iustice, mercie, and pittie. And lastly, what doth one man for another? he causeth that by force the good is troden downe with the euill. The foole taketh away the reputation of the wife: the lyer plucketh out of his seate him that alwayes telleth troth: the noble Gentleman well brought vp, is ruled by the vndiscreete and rude clowne. What more? vertue alacke dyeth, but ignorance liueth. Wherfore our state is in more daungers and troubles then his, that flying the fiercenesse of fourre Lions to saueme himselfe, leapt into a Well with greater daunger. As writeth the great Philosopher Tiabonus.

A Parable of the World.

A Certaine luttie yong man, traualing through a desart country, wandering to and fro amongst the thicke and huge woods, happened one day to come into a great large plaine, where, not farre from

from him he saw trauersing in the way seuer great and terrible Lions : whereof hee being marvellously afraid (to behold so horrible a sight) take him to his legges, and ranne for life : and because hee was not able to runne so farre right cut, as the Lions had force to follow him, by good hap in running hee was ware of a Well in the middest of the fielde, about which grew certaine wilde rootees of little trees, and being come to the Well, he caught hold with his handes of the twigges of the same, and so cast himselfe into it, hanging by



force of his armes vpon the twigges , not falling downe at all : and throwing his legges a croesse to the sides , he stayne himselfe with them and the strength of his handes , to keepe him from falling downe . While hee stode thus vpon his feete, and force of handes, looking downe into the Well, hee

The first part

saw: a terrible Dragon, that with open mouth gaped for his fall. This youth brought now to such a present mischiefe, raysed by himselfe perforce sometimes, and looked out of the Well, to see if these devouring beastes were gone their way: and seeing them standing hard by him, with great sorowe and paine hee hung still on force of his armes scant able to continue. A newe mishappe (and worse then all the rest) assaulted this iolly youth. Two beastes of colour white and blacke came to gnawe the rotes of these twigges, the tops whereof hee gladly held fast in his handes, to sustaine himselfe aliuie withall: so that now he saw present death on euerie side presented. Remaining thus in this daunger (brought to sorrow and despaire) casting backe his eye, he saw a little hole behinde him, wherein there was a pot full of honie, layde there by chauice by some shephearde passing by that way. And forgetting quise in what tearmes of life hee stode, he began with one hand to taste of it, holding himself by the other, and so long he attended to this little taste, that sorrow stroke him on the necke. For the two beastes had now gnawne asunder the rotes, when he headlong fell into the Well and dyed.

What is signified hereby, or who can otherwise interprete it but thus? The Well representeth the world. The foure Lions, the foure elements, which seeke still to deuoure man. The Dragon with gaping mouth, what was it else but the graue? The two twigs or boughs, temporall goods and loue to which we are wholly inclined, both which by the 2. beasts are gnawn asunder, the one white, and the other black, which are vnderstood for the day and night. But the potte, with that little sweete hony to which wee are giuen, not regarding our daunger, betokeneth no other, but the short pleasure of this world, which retaineth vs, and suffereth vs not to know the dangers and troubles of this most miserable world, and of our thrall and troubled life.

The

The second part of Morall Phi- 19
losophie, shewing the wonderfull abuses of
this wretched world.



Any and diuers are the sayings of our wise and ancient Fathers, spoken to exhort man to quietnesse, and to make himselfe wonderfull in behaviour, wise and wary in these worldly things, and patient of life. That noble Romane that sought and laboured to bring the people and Communalie to loue their Magistrates and superiours,

gistrates and superiours, told them a prettie tale (to write it happily in this Booke for him that knoweth it not) howe the hands were angrie with the body, and thus at variance, would not for malice giue meate to the mouth, as those that thought themselves inferiour to no other member, & thought scorne to take such paines, and the other members not. By reason whereof, vsing this abstinence of selfe-will a while, refrayning to doe their office in giuing meate to the bellie, the bellie suffering lacked his sustinance, the hands also beganne to leau the skirmish, and knowing then their lacke and hurt (for preseruation of both) repenting themselves, they returned to their office, and beganne againe to feed the mouth. And thus united both in one, they preserued each other. With this prettie tale hee made the people sensiblly to understand what became them, and how they should behau themselves to their superiours: for there must needes be Magistrates and inferiours, Masters and seruants. Another likewise told a tale, that many yeres past there was

The second part

A Hoſe vſed to ſeede in a goodly paſture, where he alone was Lord and Maſter within himſelfe. At length by chaunce there came within his dioceſſe a mighty growne Hart, who tolde his herbage there as his right alſo, and did eate and ſeede beyond all reaſon or meaſure. Inſomuch that this Hoſe diſdaining his beaſtly attempt, chaſed this Hart from off the ground full many a time and oft. And perciuing hee could not ſoʒ all that ouercome him, because his hornes were of as much force as his ſteete, he was mad for anger. It happened ſo one day, that a man came through this paſture: and paſſing by, the hoſe came neare him, and tolde him his whole miſhap, praying him to helpe him. This man, that was more wiſe and ſubtile then a beaſt, tolde the hoſe, that hee alone could not do this feate, and he wad him plainly, that hee muſt naſdes haue ſaddle, bridle and roddes: to ſpeake of ſtrrops, ſtrrcp leather, and ſpurres, me thinkes it no words of Grammer. For when the Latine tonge was onely uſed, they had no ſuſh termes, because they had no ſuſh toyes. The beaſt to be reuenged on the other beaſt, diſeaſtly let himſelfe bee ridden, and like a beaſt became priſoner to the man. Eſope reciteth alſo many of theſe pretie fables, being verie pleasant, learned, ſharpe, profitable, and full of Moralitie, as you ſhall heare in this deceiptfuli framed praife, deuized by a Hoyle, betweene the Lion King of all beaſts, and the Bull. Which was never made and inuen-
ted by the wiſe fathers to other ende, but to shadow and cover the life of man from the foule ſpots of vice: as he weth you this preſent hiftoriſe following.

IN India, in thofe worthie and iuft times adorneſt with ver-
tue and wiſedome, euerie one of thofe roiall Princes (as
Lords of noble maners and behaviour) retayned with them
in their Princeſly courts, men no leſle learned than vertuous.
Among which a King there was, (called in their tonge)
Difer,

Distes, who desired much to reade histories, and to imprint in memory the goodly and profitable examples to direct him and his withall. O noble time and happie yeres! In his reigne I say, liued in this *Distes* court, this noble Philosopher *Sendebard*, so excellent in his comparisons and examples, as no man that went before or after him, could once go euен with him, much lesse exceede him. This worthie Prince, rapt with the excellencie of this rare (yea odde) man, most willingly spent some time in discoursing with him: and this wonderful Philosopher also with deepe and profound sentences, shewed his worthiness. But among all the best things he spake, he alwayes admonished the Prince to haue a good eye to his court, and a sound judgement to iudge his people: and chiefly that hee should not loue, fauour, nor esteeme for friends (endeuouring himselfe all hee could to know them) double tongued men, lyers, tale-bearers, and vicious liuers. And to the end his Maestie should soone feele such Mates, as it were at his fingers ends, hee made him a long discourse of their maners and practises, with these examples which you shall heare, wonderfull and learned.

Behold the pageants and miseries of the courfe
of this World.



Here was a Heyward or Peateheard, that had the keping of a great heard of Cattell in a large Common, as Goates, Shepe, Pares, Byne, Horses, and Bullocks. And it happened, that a Bull amongt the heard, (calleed by the heardman Chiarino) became in loue with a folly yong Hayfer, that had diuers trimme markes and spottes of her skinne, and was fauoured and beliked also of the Heardman: who for her beautie and fairenesse, named her likewise Incoronata, and many times did

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crowne her with a garland of sundrie sorts of floires. Ill fortune willing it, and her destinie inthall, this fayre yong heighfar playing and leaping from hill to hill, unfortunatly fell and brake her necke, and with her fall dyed. This heardman simply slayed her, & with her faire skin made him an opē cassock sauage fashon. Now I leaue you to imagine the rage and madnesse of this Bull, lacking his fayre yong heighfar, that like other Bulles wandered up and downe to seeke her. In this raging bestiall loue of his, the heardman foolishly cast vpon him the cassocke made of the heighfars skinnes: which this Bull seeing, runneth fiercely vnto the



heardman, lowing and snuffing extremely, in so much, as if the heardman had not hied him quickly to haue cast it off his backe, the Bull had forthwith paunched him. The clowne being mad with Chirring the Bull, that had scared him thus,

thus, shew his hedging bill at him, and hitting him full on the knie, hee cutte him such a gash, as he had vane as good almost haue bowght him. So this poore Bull with his wound was left in the field, not able to goe after the heard. The heardman, after the time of gissing his cattell came out, and that the season of the yare did haue him home, to preserue the beasts from the sharpe and bitter weather of the mountaines, hee brought them into the plaines againe, and delinuered vpon his account of them al, shewing in steade of the heighsar, his cassocke made of her skinne, declaring her death, and the Bulles reparture, saying, that the Bull being in loue with her, (and in his chiese pride) ran his way, and strayed so farre, that hee went quite out of sight, and could never be set eye on againe: so that the owner amazed



with that tale, contented himself. This poore Chiarino left all alone and sickly, limping went feeding vp & downe,

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and stappes by step halting on (passing through many mountaines and hilles) in many dayes he happened to come into a solitarie (but fertile) countrey, inhabited with infinite number of wilde beasts: and meeting there with good pasture and better ayre, in time he was wared whole and sound as euer he was, sauing that age had stollen vpon him, by meanes whereof he had quite forgot Incoronata: to wit, the crowned heighfar. Yet continuing thus without any lacke of his kind, he rored and yelled amiddest that valley and caues, whose lowing echo rebounding backe with terrible sound, impreised a maruaillous feare in all the heard of wilde and sauage beasts. The Lion that was King of all the rest hea-



ring the hollow & searefull noyse of this mightie Bull, not acquainted before with the like noyse, notwithstanding his hardi-

hardinesse, yet le as hee soye astrayde and amazed both, and durst not once for shame say, I am afrayd. In the end perplexed thus, hee resolued to send a spie: and calling to him secretly the wilde Boze, hee sent him straignt to see what new and strange thing that was. This wilde Boze running through thickets, theernes, bryers, and hedges, at length came neere to the Bull. And when he saw so goodly a beast, with his sharpe hornes so pointing out, and with his parted bide (halfe blacke, halfe white) and blazed starre in the forehead, so well shaped withall, hee stood in a maze, as one overcome with feare: and so much the more, because at that instant the Bull put forth thre or fourre terrible lowes. So that the poore wilde Boze was driven for feare to hide himselfe in mudde, all saue his head onely. Now when hee espied his time, hee returned to the Lyon, and told him the qualitie and condition of this most terrible beast. I doe not tell you now what feare this Lyon had, that princelike kept his denne, as King indede of all the rest: and that was a Wallace for the Counsayle, a Chamber of presence for his Gentlemen, wherein they gaue themselves to disport. But of this Kingly feare was ware a saunge Asse of long appointed eares, and priuie to the same also a Royle, brother to the Asse, which beth determined to understand the cause. The shre Asse, Aunt to the Royle, and Mother of the Asse, chanced soe ainely to heare certaine whisperings amongst them, & one softly to say to the other, It is no maruaile that the King commeth not out of his denne. It is no maruaile neither that hee goeth not a hunting, hawking, fishing, tournyng, and iusting, otherwhile as he was wont to doe. The other answered: It is certaine that hee is afrayd of that great and mightie Weese, and that hee suspecteth his kingdome shoulde be taken from him. Dost thou not marke his crosse answers, how wide from the matter: he is so full of choler, that hee will speake to no man, neither suffer any to

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speake to him, so as he is not to bee dealt withall by any. The shre All: understanding the effect of their talke by discretion, stepping in betweene them both, shre would needes make the third, and say her minde to. He that is wel cannot keepe him so. The Lyon taketh you both for his friendes, therefore seeke not, I pray you, that that pertaineth not to you. What a goddyere haue you to doe to meddle in his matters: are yee out of your wittes, or weary of your lynes? bee what will bee, attend you on Gods name to your busynesse: for he that is basse in that he knoweth not, nor toucheth him not, and that concerneth not his Arte, if any mischance lighteth on him, he hath but that he hath iustly deser-



ued, as I will tell you hereafter a tale of an Ape, and what happened to him, because hee would needes meddle with a crafe.

craft he had no skill of. But before I beginne to tell you, I will make a little digression with two words.

IT hath beene an old and true opinion, that for the seruant to search his masters doings, is but naught and vncomely too: but to desire to know the Princes caules or affaires, is of all other yet most daungerous. And naturally who so is given to bee a searcher out of other mens doings, hee can never be reckoned good nor honest. Now giue eare vnto the tale.

A tale of an Ape medling in that he had no skill.



Here was an Ape in our masters woods, which made many prettie toyes and deuises with his hands: so I that carried home the wood from thence saw it, and therefore I can be witnesse of it. But one day being busie to meddle with an art he had no skil of, in steade of a fish he caught a frogge. I say therefore, that a labouring man of ours went one day to the wood, and hewed out a lode of wood, which laying on my backe, I carried home. It fortuned one day that hee cloue certaine logges or billets not very bigge: and to make them fit for burdens, he hewed them with a long axe, riuing them with wedges out of hand, y the wood opened, so that giuing fourre strokes with the beetle, he layd them on the ground in peeces. Now this blessed Ape got him vp to the top of an oke, and looked diligently after what manner this labourer hewed his wood in so small peeces, & was very desirous (as it seemed) to prooue it with his owne handes, if he could like, wile doe the same, and he had his desire. The wood cleauer having clouen one halfe asunder, lest it euenso, and went and layde him downe in the shadow to take a nappe: so that the wedges and axe remained in the wood. Straight com-

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meth doinge this foolish Ape from the Oke, and ketchesh
hold on the steale of the Are; and tampered so long withall,
that at length hee gate it out of the logge: but even with
his striving, the are comming out as a twich, unwares layde
him alonst on the blocke, and one of his legges unhappily
slipt into the clift, whiche closing together, held his foote as



fast as might bee, so that for extreme paine he cryed out as
he had been gelt. The cleane of wood that lay not faire off,
hearing this noyse and lowde crie, ran to the place, and saw
this foolish beast caught fast in the legge. Which then too
late espied his beastly follie, that hee leoke vpon him to
meddle in things that pertained not to him, when hee sawe
this churlish clowne lift vp his armes with a Bat in his
hands to pash his braines in peccos, which he full dearelie
brought with the losse of braine and life.

It

IT is not good therefore, I tell you plaine, for you to deale in Princes matters, to search out their meanings and intentes. If needes yee will, marke well my words, and say I told it you. Vpon my life yee both in the end shall feele the smart and paine thereof. The Asse perswaded by his mothers words, left off his enterprise; but the proude Moylesayde, I intende to know them, and therfore I will get mee to the Court. And I will you know, deare mother, that manuell craft is one exercise, and to know to behauie themselves in Court, is another arte. Thy words in part are good, to cause them refraine from doing things they cannot bring to passe. But so mee that must remaine in Princes Court, I say not gos so plainly and simplici to worke, but must yse euerie one with arte, feeding still their humour: to deale in others matters with deceit, and in mine owne to have a subtile witte, deuising still all I may to bee cleare about the Prince. And that that now I haue told you, I haue long since determined to doe. In Princes Courts, he that proceedeth not stoutly in his matters, besides that hee is thought a coward, they take him for a foole. What know not you that Fortune fauoreth still the proude and stout? Thinke ye my stoutnesse will not fauour mee, accompanied with the malice of ynderstanding; and with the pride of reputing my selfe of Noble bloud, which pre-heminences obtaine happie state in Courte: and he that hath the malice to bee wise, subtile, sharpe of witte, and with that to bee of Noble house, hath made him alreadie a Cloke for sinne, and a garment for his naughtiness. That that I haue sayd, I speake with iudgement, and for prooife thereof, I can alleadge you infinite examples. The Peacock, though his fayre taile couer his foule feete, yet it is not said that he scratcheth in dunghill at all, but he is reputed the fayrest foule of two feet. The flesh of the Tortoise, that is so good & wholesome for man, is not readily sold, but rather lotheth many,

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because of his vgly sight. If I doe but looke well into Princes Courts, none goe great thither, and thole that come to greatnesse, clime by diuers degrees. One for vertue, another for strength, and some (be it spoken with reverence of those beasts that haue vnderstanding) for malice: others by continuall service, and numbers by other meanes. Hee that riseth thus in greatnesse, and is noble and vertuous, it seemeth he goeth into his proper naturall house: but he that commeth to that greatnesse with malice, and fayned appearance, he may make iust account, I say, that they are but lent him.

¶ Yea mary, nowe thou comest to vnderstand me, therefore and thou be wise, goe not to the Court howsoeuer thou doest. For if Fortune shoulde make thee great, whether it were by arte, subtilitie, or deceit, the Lords and Peeres that are fine and cunning, and know all the poynts of malice, would doe to thee, as a Judge of the beasts did to the Wolfe. And hearken how.

A tale of the Wolfe concerning breach of promise.

A Wolfe was taken in a snare, that a Shepheard had pitched at the foote of a hill (where everie morning he found the haunt and tracke of the wolffes fete) and at that time there passed by another silly Shepheard, whom the Wolfe calld to him, and made a bargaine with him, that if he would loose him, he would never take any of his sheep, & therevpon gaxe him his saff. The Shepheard newly come to keep sheep, like a foole beleuued him, and loosing him indeed, let him go. The Wolfe being at libertie, strayde not farre but he had gotten a fatte weather by the necke. The Shepheard seeing that, complained, and appealed to the Judges, and told them the

the pleasure hee had done him, and what the Wolfe did promise him. The Wolfe being brought before the Judges, denied that hee promised him ought : and if they wold needs



make it that he had made him a promise, he sayd that in that place where they say he had promised him, he wold goe from his word againe. The Judges agreed, and went together to the place. The Wolfe being come to the foote of the hill, sayd to the Shepheard, Was I heere? Yea, answered he. And heere then, sayd the Wolfe, before these Judges I doe unsay it again. Nay, sayd the Judges, (knowing his malice) it will not serue thee, unlesse thou wert fast tied in the snare, even as he found thee. The Wolfe glad to be released of his promise, (being indeed a subtile beast, but yet not drawing so deepe as the Judges vpon the sodaine) beastly suffered himselfe to bee snared againe as the Shepheard found him.

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O, now thou art safe, sayd the Shepheard, kepe thē thēre, deny it now a Gods name. I give thee leaue, thou shalt mock mee no more I warrant thee. Whilst this matter was a doing thus, the other Shepheard commeth in the nicke, that first had pitched the snare, and so tooke the Wolfe for pray (as of right hee might) and forthwith hee slew him with his Sheepe-hooke. So that now you may heare how they fare that live vpon deceit. Go not therefore I say, if thou meane to climē to high degree, by such vnlawfull and dishonest meanes. Then sayde the Asse vnto the Moyle his brother, as followeth.

Brother Moyle, our Mother hath reason, and saue she tel-
leth thee true. Thou promisest largely to thy selfe. Thou
seekest when thou art caught, not to loose thy selfe, but to
catch others, with no profite to thee, but hurt to others: and
this is not thy way to deale. Therefore I my selfe perswade
thee now to tarry, and bidde thee not to goe. Shee sayth
true, answereth the Moyle. But I shal tell thee, brother Asse:
a simpler beast in the world then thou liueth not. Thou pro-
ceedest simply like a good goose. Thou carest for no more,
so thou haue three or foure Thistles to gnaw vpon, and a
little water to drinke serueth thy turne. I pray thee tell
mee, are there not in the kings Court many meaner in all
conditions than I? If Fortune haue fauoured them, why the
goodyere should shee not also fauour me? If I had not many
times seene (sayd the Asse) a little Asse eate a great bundell
of straw, I would yeeld to thee, and confirme thy opinion.
But wotest thou what? a little Axe ouerthroweth a great
Oke. The arrowes for the most part touch the heights, and
hee that clymeth vp to the toppes of trees, falling, hath the
greater broose. But I see, deare brother Moyle, thou shakest
thy head at mee, and that thou little forcest my wordes: and
saue, I were a great and monstrous beast, to perswade my
selfe

selfe to obtaine that, which our mother could never reach vnto. But sith it booceth not to perswade thee, and that thou art selfe-willed, and bent to goe to the Courr, (compelled



thereto by a natural instinct, which for the more part driveth every one headlong forward, and that thou canst not shunne it) I will yet shew thee what fauour and helpe I can: but by the way take this for a lesson.



Her the first thing, thou shalt fly ignorance, which euer sitteth still, and doth nothing, and hath two great eares, as those of mine thou see'st: but her feete take part after the Griffin, and part after the Asse. One part signifieth, that she ignorant are familiar Asses, and the other, that they are greedis

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of honour, and of the profite of good deserving beasts. Those long eares signifie the ignorant, which will heare all others doings, and beliue they know all things. Thou must also be true to thy master, and when thou art once retayned in seruice, thou must not betray thy Lord for any gold or corruption in the world. For many times those that are in fauour with princes, and neare about them, are sought vnto to practise to poyson them, to kill them, to do them some mischiefe, or else to robb them of their treasure, and to subuert their whole state. For no respect in the world, whilest thou art in seruice (nor after) see thou deceiue him not of a mite. I doe advise thee also to be patient. For these Lords and States, I



tell thee, for the most part are fantastical, and I maruaile not of it at all: for indeed the Princes matters and affaires doe so occupie and trouble their heads, that God knoweth they

they are full of passions, and can ye blame them? Therefore sometymes, will they, nill they, they loue and hate againe. And when thou persuadest thy selfe (by reason of a few smil- ling looks they haue otherwhile giuen thee) that thou art in high fauour, then they seeme not so know the. And thou must not also looke after recompence of thy seruice, though vnhappily thou hast perhaps, bestowed fiftie and twentie yeare time, and thy youth withall, and yet notwithstanding hast not borne the better a rush for all this: and another in soure dayes is madersch. For thus thou shouldest but wrap thy selfe in care to thine vndone, and yet the thing nothing remedied. And what? they will not sticke to play the many of these prankes. Therefore he that cannot beare it patiently, listeth vp his head, and a flieligheth on his nose, and bletteth him with these and such like Courtly graces, and so goeth his way: so that hee loseth his time and yeeres. Patience therefore, that oft goeth to sleepes with Hope, bringeth thee at least to such ende as thou art not ware of, and sometime it carrieth meate in mouth, and getteth thee somewhat. Feare generally must be thy right eye to guide thee with. Thou must feare the enuie of Courtiers, for they will make thee stumble, and lay thee flat on the ground vpon thy nose. And the more thou growest in fauour with thy master, and that he giueth thee, and maketh thee satte in purse, so much more take thou heede to thy selfe, and looke about the. Now marke well what followeth.

The vouchankfulness of Masters.



Priasso (one of our corporation) was a certame beast, that if thou hadst known him, thou wouldest rather haue taken him for a flouenly beast, then a man. He brought vp a Sow, and made so much of her, that he himselfe fedde her with one

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hand, and with the other he clawed her. And when this Sow had oftentimes brought him Pigges, and that good store at a farrow, he styd her vp, and fatted her, and when shee was fat (forgetting the loue he bare her) he stucked her, and in time ate her. There are such like Masters that claw thee with one hand, that is, they giue thee fayre words: with the other they feede thee, to witte, they giue thee drafte. And when thou hast serued them (which is vnderstood by the bringing forth of pigs) a time; & spent thy youth: & if Fortune be thy friend, then they giue thee, and make thee rich. If thou die before thy good happe, farewell thou, so much is saued. If thou liue



long, and art growen fatte, some blast of displeasure may call thee to Coram. So art thou chopt vp, the lawe proceedeth on thee, and shortly all the fatte and grease thou hast gotten before, melteth into the Princes Coffers. Howbeit, I may tel

it to thee (beit spoken without offence of beasts of vnderstanding) there is good prouision made to the contrary now adayes. For whatsoeuer becommeth of themselves, they make all sure that they can: let the carkas go where it will, the fat and grease they haue gathered, is betimes disposed to others for feare of that they looked for. And thus all things are dayly preuented by policie. I say no more. This is the world, and so it goeth. Keepe this in minde, and hearken further.

If fortune fauour the, so that thy Master maks such account of the, as he comureth to aske thy counsell in any thing: do not as many counsellors do, and those that are in estimation with Princes: which thinking to please them, give them counsell according to the profitte they finde for them, and according to the Princes passion, I may not say, will, and right. But bee thou bolde to say truely and uprightly, not looking in any bodies face. If thy Master should happen to frown vpon the, and that he were angry, in any wise hold thy peace, and replie not againe as others do, neither shake thy head, as though thou mislikedst, but get the out of sight, as though thou werst not bee. Neuer be afraid of bending his browes, or of a frowning looke, as long as thou standest upright, that is, that thou procedest truely and honestly in thy doings. Sometimes they give thee faire words, and do to the as the Fowler that catcheth Thrushes, that cried out for cold of his handes amongst the boughs: and the Thrushes that were in the cage to make a noyse, said that he cried so þe was sorry they came to scope to the bird-limz. No, said a little bird, looke to his hands, and let his eyes alone. Take alwaies heed to the doings and not to the words. Knowest thou not of the Quaile that hung out of the window in a cage, & a sparrow-hawke seeing her, stooþ downe to the cage, and sayde vnto her, Daughter mine,

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be not afrayd, make no noyse, for I bring thee good newes: and beganne to tell her strange and pleasant fables, and in the meane while with her talents shee beganne to teare the wypers of the Cage. The Quaile leauing to giue eare vnto her babblings, seeing her working wel inough, beganne to be froward, and to bestirre her: Insomuch as her Master hearing her fluttering in the Cage (knowing there was somewhat about her) ranne to the window, and so sauied her. Trust not therefore I say, the words of such, but beleue their doings, and always say and doe thou well: giue god counsell, and be always prayng of thy Master. And if thou see him take vpon him any enterprise for his profit or reputation, commend it, and exalt it: assist him, and encourage him to it. Thou must be wise also thou reach not too farre, that thou take not moze vpon thee than thou art able to discharge, but always keepe thee within bounds, if fortune should never so little fauour thee. For the fauour of the Master is a hill full of god flowres, and wonderfull fruits and plants. But in this hill there dwelleth most cruell and terrible beasts. Some spitteth forth furie, some poysone: one spitteth fire, another smoake: so that thou must always bee armed to defend thy selfe, or else that thou may not bee offended.

The Moyle being wearied with the cumbersome words of the Asse his brother, cutting off his talke, as one whose iudgement with ambition was corrupted, he took his heeles, and on his way to the Court hee flingeth to this Princely king and Lion. And being come into his maiesties presence, obseruing all maner of duties & reuerences pertinent to so royall a throne (as his subtil and craftie Moyle-slip knew well inough to doe) euuen forthwith hee crept into his bosome, and got into his fauour, saying thus: The fame of your Royall Maiestie, which runneth through the world, hath

hath made mee not onely to come to humble my selfe, and to do my dutie, but also to offer your highnesse my seruice, putting him in remembrance also, that many yecres agoe (in their first yong flourishing age,) the Asse his brother and he were very familiar with his Maestie, and in maner all one



with him. And shewing him that he was able to doe his Maestie seruice in many things, he kissed his feete, and offered him armour and horses to serue his Maestie and the Realme, adding thereto, that it woulde please his highnesse to accept his poore offer, saying, that a little tooth-picke doth serue to the greatest Prince, which he alwaies occupieth in his mouth, being reckoned one of the chiefeſt places a man hath.

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The Spayles words greatly pleased the King: and turning to his Lords, he sayd, Sure, my Lords, meethinketh he hath a deepe iudgement and capacifie, and as I remember, in their very youth his brother and hee had excellent wittes, and see, I pray you now, how trimly he is come forward; I promise you hee hath spoken verie clarkely. Surely, he is able to doe vs god seruice at all times when wee call him. And to conclude, my deere Lords, vertue cannot long be hidden, albeit for a time by some euill accident it be oppressed. Flame and fire also couered with violence, when it burneth out againe, shew the greater, and maketh way where it commeth. Behold how orderly hee

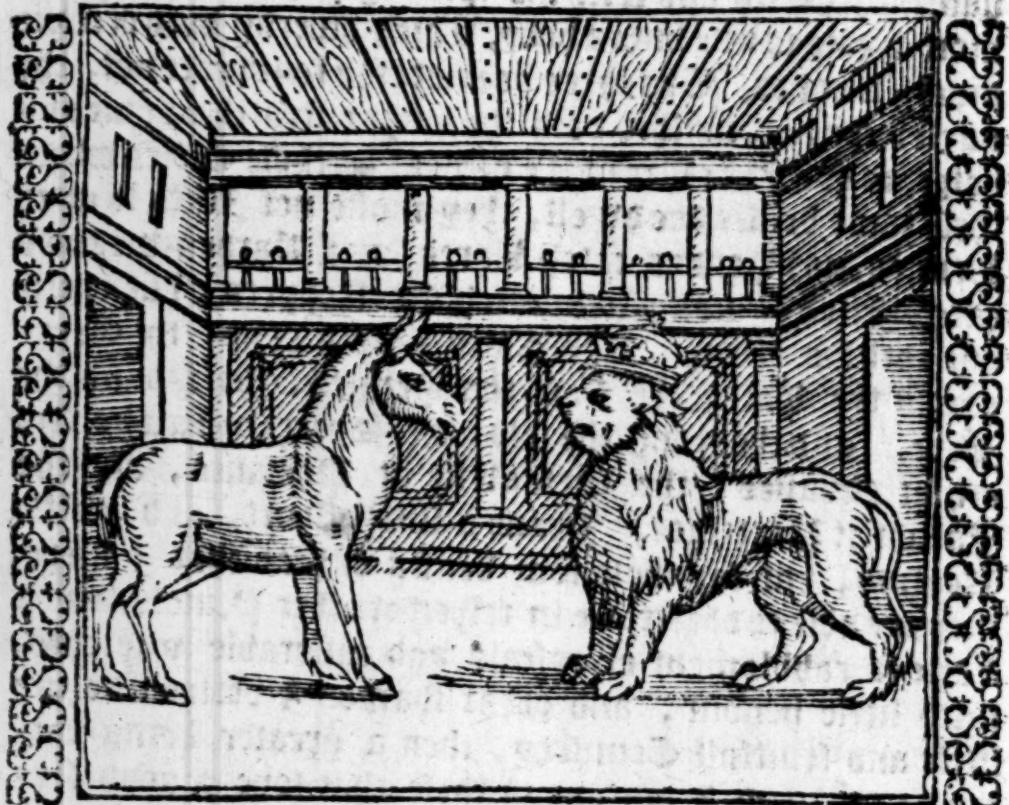


came to me. And though we cannot know his inward mind, and that it were not that it sheweth: yet is it fitting for a noble

noble Prince to entertaine him that commeth, not knowing him at all. Although the Needle pricketh, yet a man occupieth it to serue his turne, and is as necessarie as a knife. We will place every one in his roome. The first seate is for the Elephants, the other for the Camels: the Apes in their place, and so forth, to use each one according to his degree and calling. For the rayles may not be placed where the teeth are, nor the teeth where the eyes stand, much lesse the eyes in place of the heeles: but let every member doe in his place, his office pertaining to him. A man to feed Serpents, were a strange sight and perilous. For he shold not onely stand in danger to haue his hand devoured of the Serpent, but to bee staine shortly with also with his spitting poyson. Our Common-Weale is like unto a body, which diversly doth occupie divers meanes. The eares goe not, the feare heare not, the rayles cry not, neither doth the tongue scratch or giue any helpe, as doth the office of the rayles. In those Cities where these tame beasts doe dwell, they make not Rats to catch Hennes, nor Hennes catch Hares, nor Garden-wormes catch Flies, nor Flies catch Crashoppers, but euerie one doth his office. The Catte taketh Spise, the Greyhound the Hare, the Foxe the Hennes, the Hound the Foxe, and the yong the old: the Sparrow-hawke flyeth at Quailes, the Goshawke at Pheasants, and the Falcon at Partriges. I haue a small Court, and a little Realme, but for those few beasts of head that I keepe, they are able to doe seruice in respect of other Princes, which keepe a rabblement of rascals and miserable wretches, with little honour, and great shame. I better like my little and fruitfull Countrey, then a greater being barren: yea, and I am one of those that loue a good servant, though hee bee a stranger, as I doe those of mine owne Countrey. The fruities of our Orchyard are good, and those that are brought farre off, are not ill.

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If we shold seede of no other but of our owne fructs, we shold seldome fill our bellies, saying, I will none of them, because they are none of ours. Then turning to the Moyle, with a certayne lonyng aspect, hee followed on his tale. The worthines of the mind and vertue, is that that is to be esteemed. That, sure, is the known shield and armes of the true Gentleman, and not the greatnesse. The King indeede of right ought to embrase men of such vertues and qualities, rewarding enerie one according to his merites, and not to shew partialitie to any, and to banish out of his Court al those that seeke for singularum commodum, & never to repute them for his friends, nor to accept them for his



seruants. After these and a few other words he spake, hee take his leaue of his Lords, and withdrew himselfe into his with-

withdrawing Chamber (as all Princes of like estate are wont to doe) calling the Moyne to him, and secretly they communed. Who, when hee saw the king make of him, and that he layd his favourable hand upon the croope of his malice, he wagged his taile, aduaancing himselfe in his Ass-like maner, and finely couched in Kethoricks his claked flatterie, and when he saw his time, he spared not to speake, and thus he sayd:

**Of the Turkie Cocke, and what hap-
pened to him.**



Turkie Cock (one of the fairest, of the braggiest, and also the statelyest in all our quarters) was taken prisoner in the battaile of the Pigmees, and was sold to the king of Phesants, with condition to be ransomed. Who seeing so phantasticall a beast with so great barbes, which sometime were a pale blew, sometime a skie colour, now changed from hat to white, and then to blacke againe, he wondred to see those sodaine changes: and more, beholding his swelling and raising vp his feathers, putting forth that horne of fleshi, he said he never saw before so goodly a wonder. And talking a little with him, hee found him of a bigge voyce, of few words, but resolute, so as hee made much of him. And wote ye what thither came a number of beasts of his countrey (vnderstanding of his captiuic) to ransom him. But he being high-minded, and reputing himselfe the chiefe bird of the dung-hill (as true he was) would never say he was a prisoner, but that he was amogst the Phesants for his pleasure, & thus despised their fauor & the helpe of them all. On a time there came a friend of his to him, and secretly offered to give him (that no man should know it) so

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much gold as should redeeme him out of prison. But he refused it, and would none of it, because hee would not seeme to be a prisoner. In the end, (necessarie enforcing him, and remembryng his case) he was contented to be counselleed by that faithfull and louing friend of his, and closely tooke the money (that in fine doth all) and paid it, and so departed. For if hee had continued in that foolish reputation of himselfe still, and had dwelled in his obstinacie, he had perhaps dearely bought the price of his follie. It may peraduenture seeme to your Maiestie, that I passe the bounds of modestie, if I should open to your highnesse my meaning hereby. I come as your Maiesties humble & faithfull seruant, and true friend, to tell your Maiestie, that I am sory to see you go no more abroad a hunting, a walking, and sporting your selfe at your pleasure as you were wont, but that you keepe your Pallace still with melancholy, which was not your wont I know. Well, I stand now before your highnesse, readie to spend my life and godds in your seruice and quarrell: and if I might know your griefe, I make no doubt at all but I would labour so, that your Maiestie should be satisfied, and like of my seruice. If you be troubled for any matter concerning the state, or any other thing of importance; your highnesse must impart it with a few of your faithfull seruants, and such as you trust best: And although they be of the meaner sort, yet they may serue your Maiestie with hearty loue and good will, and do their best endeavour. I haue presumed vnder your Maiesties good licence to say thus much, because I recken my selfe to be one of the faithfulest seruants your Maiestie hath euer had, or now retayneth.

The Lyon, as King of beasts, and that knew before by the wilde Bozes report, the nature and propertie of this mightie beast the Bull, moued not a whit at these words, but wisely hid that inwardly, which hee openly

openly understood, and with large words and new denices sayned divers his particular accidents, saying that hee was not well at ease, and found himselfe subiect to his ordinarie ague. And thus the King and Royle discoursing together, (a happie chance for the Royle, and an ill hap for the Lyon) the Bull that was hard at the Court gate, gaue thre or foure terrible lowres, that the Lyon shooke againe to heare him, as one that was more afraid now than hee was before, by reason of the great noyse and rebound of his voyce; and not able any longer to hide his griele, hee sayd, This voyce so bigge and terrible, runneth through my whole body, and in counsell I tel it thare, (knowing thy troth and fidelitie to me) I promise thare, I am afraid of my kingdome: and my reason is this. That seeing the voyce of this fearefull beast is so great (as thou hearest) it is like, his body is answerable to the rest, which if it be, I am in no sasette. And now without further ceremonie thou knowest the whole cause of my sudden change and feare: therefore in this case I would be glad to heare thy opinion and iudgement.

Mightie Prince, if no other noueltie or occasion haue caused you to refrayne your pleasures, but this voyce which I haue heard, me thinketh it is but smal, and not to be accounted of. Your noble courage should not be afraid of any thing before you know it, and what it is, and whether it be to be feared or not: as I will let your Maiestie know by this tale I will tell you, seruynge for the purpose.

Of the Foxe and his foolish feare.



Fore with all his familie changed his hole, and got him to another, and hard by the same, there was a little cottage, where dwelled a twentie five Shuleters with their Royles, and euerie

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morning betimes they came to lade them. You must understand that the noyse of these sundrie sorts of belles and other trappings that they put about these beasts, made all the countrey ring with that madde noyse. The Foxe hearing the sound of this ill-fauoured noyse, ranne quickly to hide himselfe in his hole, where he lurked still till the noyse was gone, which was such, that it feared the Pullen, and scared him from his pray. One day this Foxe being on the side of a hill, heard againe this fearefull noyse of belles, and lifting vp his head to looke about him, there he saw these blessed Moyles comming with theiร bels, and laughing to himselfe, was ashamed of his simplicitie. The same say I unto your Maiestie, that my opinion is, that this your Maiesties feare is such a like phantasie: and because your Grace should be informed with speed of this matter, (assuring your grace to kepe your griesse secret) I doe offer my selfe, if it stand with your pleasure, to gye abroad into the Countrey, and to discouer the thing unto you. And so soone as I shall haue knowledge of the beast and of his qualitie, I will forthwith aduertise your Maiestie how it standeth, what the matter is, and how this geare goeth about: And you shall know it euē as it is, I will not misse a iotte, lest you should be informed contrarie of some timorous beast, taking one thing for another. Therefore I beseech you sir, comfort your selfe, and let him alone that knoweth it. And thys he tooke his leaue, and trotted from the King. The King hightly commended his counsaile & aduise, and willed him to dispatch what hee had promised.

This worshipfull Moyle was scant out of sight, but the Lyon began to haue hammers in his head, and to imagine a thousand strange deuices, and grew in choler with himselfe, suspecting and fearing both at one time, and sayd, Well, what and he double with me? yea, and how and if he
beguile

beguile me, with his cloaked colour to doe me good? Sure his soothinge words doe not like mee, mee thinketh he is too full of them. May not he tell him with the terrible voyce, that I am afraide of him? and out of doubt, for as much as I can imagine, he cannot but be a beast of a maruailous strength, & adding thereto the others treason, it is another maner of thing, than to be but afraid onely. For betweene them both, they may vtterly vndoe mee. Many other mishaps fall out in this bucke, that, if I had not this thought (feeling my feare) might happen. And peraduenture too, this beast is enemie to the Moyle, and will set him vpon mee, to the end that I should reuenge some iniurie done him: and if hee be as vnhappie as hee feeneth for, out of doubt hee will not faile to put a fleare into his eare. Sure I shall be driuen to flie and haue the worst, O wretch that I am, what haue I done? alacke, I see I haue done amisse, I haue taken a wrong Sow by the eare, and so going in the darke, I must needes fall. And thus the Lion out of one doubt leapt into two or three more, and stood betwixt life and death, with no lesle hope, then great feare. He went vp and downe his Pallace, like one halfe lunaticke, fretting and chafing, now aboue, then beneath, still looking for the Moyle comming, which had broken his appoynted houre with the King: yet at length, looking out at a window (which opened to the plaine fields) he espied the beast comming with a wondrous ioy. His Moyleship brauely yerked out with both legges, and lively shooke his eares and head. Hee brayed and flung as he had beeene mad. The Lion, as though he had not beeene greeued at all, returned againe into his place, and looked for the Moyle. Who arriued, was received joyfully, and with good countenance of the whole Court. The King, after these graue solemnities and ceremonies done, retired into his withdrawing Chamber with the Moyle, & vnderstanding by him, that this beast the Bull was faire, gentle, and pleasant withall (and that for

The second part

no respect he shoulde once seeme to suspect any thing in him, but if it had beeene his Maiesties pleasure, hee would rather haue brought him to his presence, to haue done his dutie to him) he rejoyced much, and for very loue and kindnesse, embrased and kissed him an howre long together. And hearing by him, that this Bull was wise, and of good capacitie, and able well to execute, he sent him backe againe with charge to bring him to the Court, at least to vse all meanes and persuasions hee could polsible to bring him thither. The Moyle putting on a new paire of shooes to doe the Prince seruice, galloped as hee had flowne, and straight hee was with the Bull, whom hee found lying in the shadow, chewing of his cudde: and the Moyle lying downe by him, began to talke in this maner.

O Faire Bull, and more then beloued Brother: know thou, I am Secretarie to the King of all vs vnable beasts, and am sent to the from the Lyon most puissant and mightie, not onely of men, but of strenght aboue all other unspeakeable: And as a friend I come to tcl thee, that this ground thou feedest on, and dwellest in, is no thine, but pertaineth to his Maiestie. By reason whereof, he hath many times put himselfe in armes, and assembled his force, with mind to giue thee battaile, and chase thee out of his Realme, and peraduenture, to take thy life from thee also. But I that am to him as I am (it maketh no matter,) was a meane vnto his Maiestie (as it is the part of all honest beasts) and tooke vpon me this iourney to thee, and haue promised the King in thy behalfe (I know thou wilst not deceiue me) that thou shalt come vnto his Maiestie, adding further too, that if thou hadst knowne his Maiestie had boene at hand (as hee was indeede) I was bold to say thou wouldest haue come to his highnesse, and humbly haue done thy dutie to him. Assure thy self, he is a King, that honourably

honourably entertaineth, rewardeith, and requitesth any ser-
vice done him by his faithfull seruants, and hee is not alio



forgetfull of his friends good wils. And if thou wilst be but
such a beast as thou oughtest to bee, I warrant thee thou
shalt set thy foote by the Kings, and bee no lesse thought of
than hee and will he, will he, thou shalt bee as well fedde e-
uerie day as hee. If thou wilst not come, advise thee, I have
sayd, thinke vpon it: thou art old ymough, therefore thou
knowest or shouldest know what thou hast to doe. Hee is
King heere, and will bee King too. If thou wilst not shew
thy selfe a subiect, the King is to doe as hee thinketh good:
and so I leave thee. The Bull that had no more the white
fome in his mouth, and had lost his lustie courage, waning
his yong and woonited force, considered of it like an aged

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body, as he had beeene a gelt Dre, that had draswen in plough
a dozen yeares, and answered many wordes confusedly, run-
ning from one thing to another: & thus they went debating
and kneading of the matter together a godly while, the Bull
standing rather in feare than hope; which feare, this Moyle
with his true reasons, brought out of his head agayne. The
Bull perswaded by the Moyle, was contented to goe with
him, relying still upon his promise. Who gave him his word,
that he should by this iourney (in going to shew his dutie to
the King, haue no maner of hurt, neither in word nor deede:
and this promise alwayes kept, he sayd hee would willingly
abide with the King. Then the Moyle bound his promise



With a soleinne oath, yea, and that with as great an oath as
a Moyle might sweare by, and that was, by the eares of the

Allse

Asse his brother. And then touching their fesse together (I would say hands in beasts is understood) they kissed in the very mouth, even with their tonges, and so went on the nereſt way. The King ſtanding in his ſtately Tarras, (mounted in the highest place of his princely Pallace) loo-king round about the Country, thinking it a thouſand yeeres till he ſaw this mightie Bull, behold, hee ſpied the Boyle comming, and the faire Bull by his ſide, marching demure-ly with his hard-horned head, that in ſhew he ſeemed a great Lord. Then ſayd the King to himſelfe, O, what a godly pro-portioned beast is hee: my Kingdome without his force were nothing. And even in that moment, at the firſt ſight he



fell in loue with him. And now come to the kings presence, this Bull kneeld downe, kissed his hand, and ſaluted him,

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and did so finely and cunningly excuse his negligence in coming to his Maiestie, that the Lords standing round about the King, were ravished with his words, they did so please them. The King bade him stand vp, and willed him to tell the cause why he kept so long in those fields, and what he meant to bray and roze so terribly. The Bull tolke vpon him the Dratoris part, and standing aside, from the beginning to the end he told him the whole discourse of his miseries. So that the whole auditorie pitthyng his mishaps, became his friends. This Bull in his Oration shewed himselfe to bee a great Bachelet in Rethorick, a great Master of Art in grauitie to expound things, and a maruailous high hill of eloquence. The King wondring at his yeres, commauded straight tables should bee provided for his Lordship, and gave him an infinite number of servants to waite vpon him, making him Prince of Bulles, Duke of Beeches, Marquesse of Calves, and Earle and Lord great Master of Kyne, and with a wonderfull great prouision hee furnished his rakes yerieley, and made him of his Private Councell. After he had implored him a while, he knew his worthynesse and discretion, so that in the end hee made him Viceroy and greatest Lord of his Realme.

THIS Moyle also, that liued in Court in seruice of the Prince, nore than a few good words, courteous entertainment, and familiar accesse hee had to the King, could never get lands nor possessions: howbeit he obtained many prettie suites of the King, now for one man, then for another. Further, hee was so bold and familiar with him, that hee would not sticke to giue him word for word, nor forbear him an inch: And passed many things by the Bulles meanes, which his mightie Bulship gaue him gratis, for that he was as a sworne brother to his Moyleship. In the end, this Moyle growen thus great, beganne to looke high, and prouender

uender pricked him so, that like a beast (forgetting himselfe) hee must needs take vpon him to reprooue his Maiestie of partialitie and ignorance: and hauing no bodie that hee might trust to breake withall, hee was readie to burst for anger. Wherefore hee was forced to goe seeke out the Asse his brother, and to make him priue to the matter, knowing hee had none so sure a friend to him whom hee might trust, but hee. When they met, he began to tell him at large his whole griefe and trouble, complaing of the ingratitude of the King all at once, that he had



so long folowed his stye, and had never any thing of him worth his trauel: and said, If I had done no more but brought him out of the feare he was in, and in bringing the Bull

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to his presence. And here he powred out to the Ass a world of wordes, sayings, and deeds. The Ass that heard him all this while, began now to speake.

I tolde thec y'nough, that thou wouldest bee too busie in matters: in faith, brother, thy braine swimmeth now. Thou must not bee so fond to take all flies that fly in the Court: Thou shouldest haue considered this in the beginning, brother mine, (but thou wouldest not bee ruled) and haue perswaded thy selfe that this should happen to thee, and worse. Thou wert a very beast, a beast thou hast shewed thy selfe,



and a beast thcu wilt continue still: but it skilleth no matter, as thou hast brewed, so bake, and there an ende. If thou be not called by the King to deale in his matters, why doest thou (foole) put thy hand in the fire, and meddlest with that thou

thou hast nought to doe? Thou that mightest haue liued quietly at home and at ease, what the goodyere ayledst thou to clyme to the topes of trees? See now what thou hast done, and whereto thou hast brought thy selfe: quite out of fauour with the Prince. Neuer sharpe thy knife, if thou wilt not haue it cut thy hand when thou occupiest it. What knowest thou whether the Bull lay this heauie burthen on thee, knowing now thy double dealing with him in his coming to the King? Wel, do as thou wilt; if thou carie a Snake in thy bosome, what can I do withall? Me thinketh, this thy mishap is much like to that that happened to the holy man in the other mountaine by a theefe of that countrie: and because I would haue thee know it to serue thy turne another time, thou mayest heare it.

In the top of Pirenei Mountaynes, hard by Pampilona, a Citie of Nauarra, in a Mountayn called Verrucola dell amiraglio (where the Diuell left Malagigi the notable Coniurer, when he brought him to the iourney of Roncisaule) there dwelled a solitarie man, given altogether to the contemplation of the high and celestiall things of God, who was visited for his holines and doctrine of all the countrey. So it fell into the King of Canatteria his head to goe see him also, and thither he went. Who when he found him depe in iudgement of high mysteries (as hee was most ignorant in base and meane things) he gaue him great treasure to build, and sustaine him with without trauayle. An olde long practised and beaten thare hearing of this riches, imagined straight with himselfe to catch two Dunes with one Beane: and onie night he tooke his iourney towards this holy man; and when he was come to him, pitifully bewayling the ill life he had led, hee prayed the silly soule to keepe him company in his prayers, and to teach him the god and holy commandements of the law. And soorthwith bee gane

L

himselfe

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himselfe to fasting and prayer, so that this holy and simple man thought he would haue lost his wittes. And thus with his cloaked devotion by little and little hee made hym selfe master of the house and riches. One night this stout theefe carped away a great summe and value, clæring the house of all that was ought worth (as a Barber's basen) and bought him a hogge. This holy devout man rising in the morning, and missing all his necessaries, wondered with himselfe, but most of all he mused, that all his gold, siluer, and things of value were shunke away. Yet he had such a head, that hee straight thought vpon the malice of his unhappy scholler, lamenting much the losse of this strayed, or rather altogether lost man. But to heare of him againe, he wandered through many a Countrie, carefully seeking vp and downe, at least to meeete with him, though he might not recover his goods, and it grieued him soze to be in the middest of his sorrow, for the losse of the one and the other. This good man being in good hope yet, met in the way with two wilde and sauage Goates, which were at deadly sond together, and tryed it out by the heads for life and death, to which stray came also the wylie fore, that stepping in betwene them both, licked vp the stremes of blood, that fell from their hard horned heads, and tending still this bloudie feast, not regarding the danger he was in, they fiercely mixting their bodies together, crushed this fore betweene them both straight to death: Who deseruedly payd his proud attempt. The holy man seeing this chance, kept on his way, and came at length to a great Towne: and because it was night, by chance he came to be lodged in a pore old beade-womans house that playd the Barde, which had layd her egges for her selfe long time before, and then was glad to haue others to lay egges in her house, of which shes otherwhile liked to feede on and to take some little profit. But at that present time, the yong fairs wen she had in her house

house at halfe of the profit, had a Cocke by her selfe, and would be frotte of no other. Now the Wawd seeing smal profit come of her egges, she tooke on like a mad woman. And the yong Ven keeping her selfe still to one Cock, she was not able to live so on it. This made the woman mad for anger, insomuch as she determined ons day to give him a remedie for this: & the foolish Ven having appointed her friend & Lover one night, & prepared a certaine drinke to breathe him in his tourney, and to make him lustie, it happended, she unwittingly changed it, & in lieu of her first & costly potion, she placed where her louer shold lie, a receipt of Oppium. This Cock sleeping soundly, could by no meanes bee awaked: so that y poore broken Maid went vp & down the chamber, like one straught of her wits, & thought to goe out for somewhat to wake him, saying, that he y gave this potion, had sure changed Violles: and going her way abroad to seeke remedie, the Wawde thought straught to dispatch him. And having prepared already a Quill which she had filled with fine venemous beaten powder, shee went and put it to the mouth of this sleeping Cocke, and blew at one of the endes to make it enter perforce into the body. But it happened farre otherwise then shee looked for. For even at that instant there came such a blast of wind from him that had the Oppium, that shee having her mouth ready to blow, receyued with the force of his wind, the whole powder into her owne bodie, which was made so strong, that soothly shee fell downe dead. And thus weening to have deliuered the yong Maid from him, to haue gotten the more gaine to her selfe, shee quit her selfe of her owne life. A man shold never for any vise corruption relteue one, to hurt another. For neither doth Gods law nor the law of nature beare it. And in the end the world wil hate such wicked meanes, though for a while & at y beginning it seemeth to fauor thē. That this horrible fact & mischiefe was mislike, the world doth know it, testifed

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by so many written authorities: shewing, that he which gave himselfe over in pray to vice, and she for her wicked fast, were both buried together in one graue. The whole Planets assembled themselves together to consult vpon conigne and solemnie punishment, because they would not such wickednesse shoulde passe without memorie, testimony and perpetuall record of each others dece. And all ioyntly concurring together in consent, agreed to frame a notable Monument, as now followeth. They turned the Louer into a Hoyle, and the dead Woman continually rode vpon him



through wilde & sauage countries, still laying on him with a rod without ceasing. This holy man departed from his lodgings, and the night following hee came to such another, in maner greater, or at least the like. A yong married wife, insis-

Rised by an old Bawd, fell to naughtiness, and still as opportunity serued, the yong man her Louer came into the garden of her pleasures. The husband being ware of her trade, sagned to goe forth, and saw all the becknings and promises: so byron a sodaine hee returned into his house, and without any word at all, shew his wifes belly to a naked Pillar, and layd him doone to sleepe behind the same, wher her louer must needes come in: who walking at his appoynted howre, and missing of his purpose, went straight to the Bawd, and made her goe into the house, which by chaunce had the key given her of the fore-gate, by this yong wedded wife. And when she came in, striing her bound, she unloosed her, and stoo her selfe tyed in her roome, and sent this pleasant wife away to fetch a godly night. In the meane time the husband of this yong woman awaking, desirous to know how all things went, bee called his wife many times, but the Bawde would not answere for her, because shew would not bee knowne. The good man rising vp in the darke, in a rage sayd, Wilt thou not answere me with that hee lie vpon her and cut off her nose. The Bawde was blight all this while, and durst not speake for her life. The yong woman that had beeke stasted abroad, and sweetly taken her pleasure, returned home, and seeing the old Bawd thus unhappily dressed for her sake, it grieved her verie sore (yet glad her selfe had escaped the danger) and so vnytyng her, bound her selfe againe, and sent this wretched Bawde home without a nose. The Bawde departed thence, the yong woman called her husband, and making pitiful mone, shewed her innocencie: and that this is true, sayd she, behold my face (as it was at the first) made whole againe by God, (restoring me my nose) because I am true to thee, and to let thee know thou haft done mee open wrong. The foolish husband ranne for the Candle, and found her nose fast to her face, (which he beleeveth he had cutte off) as if he had not

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souched her, & asking her forgiuenes, ever after he loued her entirely, and thought her honest. The old Crone and Walde returned to her house, with her nose in her hand, and her face all besmeared with bloud: yet Fortune fauoured her in this, that shee was a Barbers wife: and her husband rising earlie in the morning before day, to haue the tailes of the Monkes of Portingale, (for there there groweth haire on their Buttocks, and no wheres else) called on his old wife for his Combe-case and Razors with other trinckets. Now she being thus handled as ye haue heard (loth to she is her selfe) put it to aduenture, and givning him all his conceits within the case, shee reached him the Razors in his hand, the blades not put into the hafts. The poore man hastie of his worke, in the darke hastily tooke the Razors in his hands, and all to cut his fingers: and then for anger (feeling his fingers cut) he threw them from him with great violence. With that this craftie old Walde cryed out amaine, Alas, alas, my nose. And taking one of those Razors, she all to bloud yed it, and straight she wed him (her husband comming with the light) the bloud, her nose, and Razor. The husband asto-nied at this, to see this in maner impossible haappe, shee stan-ding stutely to it, caused her friends and kinfolks to be sent for, and pitifully complaining to them, they all together went to present this chancce to the Lords and Rulers of the towne, and made her husband bee punished. This holy man (as one indeede that saw this practise) loth to see the innocent husband suffer for his wifes false accusation, went to the Sessions at the day of his arraygnement, to witnesss a troth for the sullie man. And as he was bent to speake in fauour of this poore Barber, hee sodainely espied that old beaten cheeze that had robbed him, and whom hee went so long to seeke, who was even newly punished for an old offence hee had done. This god man forgetting to follow the Barbers cause, and so dce that god hee came for, cryed out

out upon the Judge for justice against the cheefe (as hee that
indeed had more mind of his gold, than of devision) and be-
sought him hee might haue some part of his owne that was
left, since hee could not possible recover the whole. The
Soyle that al this while had heard the Asses long discourse,
replied straignt, and thus hee sayd:

O, I perceiue your meaning well enough. (good brother
Ass) and I know I take thee right. If this holy man had
serued God, & not cast his whole mind on this worldly pelfe,
hee had not had that losse he hath, nor beeene troubled as hee
is. If this carren Bawd had beeene at home at her house still,
shee had kept her nose on her face. And that other Bawde
too, if shee had not minded to haue killed the Cocke of her
yong Henne, she also had not dyed. Lastly, the cheefe had
not suffered death, if hee had let the old mans goods alone:
and my selfe (to say truely) shold not suffer now such griefe,
if I had but onely followed mine owne busynesse. I graunt,
that if I were as I was at the first, I would not once stirre a
foote to meddle in any bodyes matters but mine owne. But
well, well, what remedie now? since I am in for a Bird, and
cannot get out, and being readie to burst for spight I beare
the Bull that hee is thus mad of, and set vp, assuredly
I will end it one way or other, by hooke or crooke, or it shall
cost mee the setting on, runne dogge, runne diuell. Sure as
a clubbe I will rayle some slaunder of him, to ease my heart-
burning withall, and to bring him, if I may, out of credit. And
this Cockle that I will sow, may perhaps bee profitable for the
King. For many times wee see, that men raysed to high de-
gree, comonly practise things hurtfull to the Prince & State,
or else that the subiects otherwhile gouerned by him they
mislike, doe straignt rebell against the Prince. If I set in foote,
I tell thee it were well done of me, that the king might not in

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time receiue as much hurt of the Bull, as the Bull hath receiued goodnesse of him. The Asse lift vp his head, and ginned at his brother to see his stubburnnesse, & sayd vnto him, O brother mire, I am lone for thee. I see thou art in health, and yet thou takest Phisickes to bring thee into an Ague: for vnder the colour of letting fall thine eares in token of humilitie, thou wilt fling out apace. Better sit stil, then rise and fall. Put vpon thee honestie and vpright dealing, let them be euer thy best friends and countenance: and lift not vp thy heart so much with passion, lest it happen to thee (not thinking of it) as it did to him, that shooting at rouers vp and downe in the woods, (supposing no body to be there) was shot at again with his owne shaft, and so hit in the breast, died straight. Thou playest feest me, seeest me not, and perswadest thy selfe that none will spie thy wicked practises, when indeede thou shalt bee payde home, and never know who hurt thee. But I wonder how thou darest once take vpon thee to offend such a mightie beast. Hee is wise, of great strength, and hath great credite: besides that, hee is in fauour, and doth what hee list: & what he doth, the King doth. O master Asse, sayd the Moyle, how like a foole thou speakest. Thou knowest nothing; if thou belieue that the greatest persons onely can revenge, and none others. Seest thou not, that sometime the simple and ignorant doe not regard nor esteeme the good and vertuous, and many times doe them shrewde turnes and displeasures? The Commons robbe the Gentlemen. But what more? The little sometime eateth vp the great, and the coward killeth the valiant. And because I haue heard thee a while, & thou hast alleadged many fables & examples, thou shalt now listen to mee another while, & so we will consult what is to bee done. Iesu, thou makest this Bull wonderfull great, and mee but a poore beast, and of no account, but I pray thee yet heare mee, being poore and little as I am.

Of

Of the Eagle and the Beetell, and what com-
meth of selfe will.

In the clifts of Mount Olympus, there haunted a yong Leueret, feeding continually in that place, and an Eagle spying her, marked her forme where shee sate, and at a trice came downe to seyze on her. This poore Leueret seeing her selfe thus distresed vpon the sodaine, called on the Beetell, that was making certaine little balles, I cannot tell what, and bade him helpe her. The Beetell fiercely turning to the Eagle, bade her get her thence, and let her alone, for she was his. The Eagle beholding the foolish Beetell how he stood on his foote, stoutly aduauncing himselfe, smyled, and laughing, still fedde on the unfortunate Leueret, till she had devoured her all, not weighing the Beetell one of the worst and least feathers on her backe. The Beetell looked vpon her, and put his finger to his mouth, and threaunting her went thence, attending his balles againe, as who should say, Time will come when I will be euен with thee. Within a while after, the Beetell carrying this iniurie in mind, saw this Eagle in loue, and dogging her to her nest, he came thither so oft, that at length he found egges, and lifting vp his tayle, hee began to rowle them vp and downe (the Eagle being abroad) and rowled them quite out of the nest, euен in maner when the yong Eagles were readie to bee hatched, and with the fall they lay at the foote of the rocke broken and quashed all to peeces. When the Eagle returned to her nest, and saw (having a very good eye) her children in an hundredes peeces, shee pittifullly lamented, the teares trickling downe her cheeke. The little beast, that in a hole stood to see the end of this tragedie, seeing the Eagle take on thus heauily, said vn-

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So her, Nay, nay, it makes no matter, thou art even well
served, thou wouldest not let my Leueret alone. And with
that he shunke into his hole, that the diuell himselfe could
not find him out. So that, my god master Asse and deare
brother, a man must beware of will: so, all things may be
brought to passe, and nothing is hard to him that determi-
neth to doe it. Well, yet heare another, and then wonder
as thou wilt. It booteth not to striue against the stremme.

There was a Rauen, that in the toppe of a great old
Tree, in a hollow place of the same (where none could
find out her nest) did ever lay her Egges. Behold, there
came out of a hole at the roote of the old rotten Tree, a
Snake, which leape by leape got vp to the toppe of the
Tree, and sucked these Egges when they were newly layd:
and worse then that, what provision of vitudalles soever
the Rauen had brought to her nest, the Snake still deuou-
red, so that the poore Rauen could never haue her provision
shee prepared against scule weather. The foolish Rauen
got her to the Foxe her Cusin, to aske him counsell: and
when shee had told all and more, shee resolved straight to
lie on the toppe of the Eagles head, and to pecke out her
eyes, and thereupon shee desired to know the Foxes iudge-
ment. Beware, sayd the Foxe, doe it not, soz it will not fall
out as thou thinkest. Deest thou not remember what our
Elvers were wroont to say, that it booteth not to striue a-
gainst the stremme, nor preuaileth to bee revenged on him,
that is stronger and mightier than himselfe: but malice and
treason onely must serue that turns. Therefore listen a lit-
tle, and thou shalt heare this notable chaunce.

First of fellowship heare mee but scur words by the way,
and then say on. That that must be, shall bee. The Bull
was euuen predestined great, thou a Moyle, and I an Asse. He
that

that is ordained to be a King, though he be a plowman, I
believe sure hee shall be king, and that heauen doth direct
all things aright, and not otherwise. The examples are verie



good, but yet how things will fall out, the end will tric it.
Now on a Gods name, say what thou wilt,

There dwelled a great Paragone of India, (of those
that live a hundred yeeres and never mine their
feathers) a Bird of the water, ayre, and earth, in
a great thicke close knot of Rosemary, vpon a plea-
sant Lake, placed beneath amongst the little hilles spred
quer with herbes and flowres: And alwaies in his youth he

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lived (as his nature is) of fish, the which with some devise he
take by Moone-light, with great sweate and labour. And
now being aged, not able to plunge into the water with his
woonted force, he was driven to flie into the ayre and faede
on Crickets, which being few in number, hee was almost
starued for hunger. But one day standing by the Rivers
side all sadde and melancholie, loe, there commeth a great
Crabbe with her legges spread abroad, to the bankes side,
which sayd, Sir Fowle, how do you? In faith, quoth hee,
naught at home, for we haue ill newes abroad. I pray
you what are they, sayd the Crabbe? Certayne fishers, sayd
he, that within few dayes, with some engines and deuices
will drawe vp this Lake, and take vp all the fish: But I poure
wretche, that yet otherwhile had one, how shall I doe? I
would I might save them (since I am like to lose them) for
the benefite I haue had so long time, and that I might take
them out of the Lake, and flying, carrie them into some o-
ther surer place. The Crabbe hearing so ill newes, called
to Parliament all the fishes of the Lake, and told them this
matter. The fishes foreseeing the danger at hand, had
present recourse vnto the wild fowle for councell, to tell him
how it stood with them, and sayd vnto him, If this bee true,
out of doubt wee are in great danger, therefore give vs the
best counsell thou canst, as well for the loue thou bearest to
this Lake, as for the service wee looke to doe to thee, honest
Fowle. The Paragone that knew there was good pasture
and a fertile soyle, caught hold and bit straight, saying, The
great loue I beare you, quoth he, deare bretheren mine, for
that I haue bene bred, fed, and brought vp in this Lake, e-
uen to crooked age, maketh me truely to pittie ye, and sure,
I am and will be readie to doe ye any good I can. Therefor
in my opinion (and ye will bee ruled by me) you shall doe
best to get you hence, and tarrie not their comming, for they
will spare none, all is fish that commeth to net with them.

And

And becausse I am practised in the world (as he that goeth in every place) I can tell you there are a thousand places faire r than this, better, and a clearer water, and were maruailously more for your profite and healths: and if ye be contented, I will tell yee where and how. All at once yelded to him, and greatly commended him, (O foolish fishes to be leue such a beast!) praying him to dispatch the matter with as much celerite as might bee. He willed then some of them to get them vnder his pinions, & to hold fast with their bils by the feathers of his tayle: and so to trayne them on, he diued so farre vnder water, that they might conveniently fasten themselves in order to flie with the Fowle. And when they were mounted on his backe, he tooke his flight faire and softly to the toppe of one of those high Muntaines: and sitting downe on the ground, hee ate them all at his pleasure. This maner of fishing continued a while, because it went forward day by day as hee beganne, still filling his belly. But the shee Crabbe, that was rather malicious then not, imagined that this Fowle had wrought some deceit: and euen then there was a Tench that shee loued well, ready to go with the Fowle, as the rest had done before, and this Tench was so plumme and fat, that shee might well serue him for a god meale. In the end the Crabbe sayd, O Fowle, my deare brother, I wouldest carry me to the place where the other fishes are. And he was contented. So shee gat vp on horse-backe, as it were, and with her feet clasped the Fowle about the necke: and he straight mounted into the skies, as one that meant indeede to let the Crabbe fall and breake in pieces: and euen then hee espyed for the purpose a heape of stones, where he thought to worke this feate, to let her fall. The Crabbe beholding the garbage and offall of those dead fishes, seeing the imminent danger she was in, straight opened her mouth, and seyzed in the necke of the Fowle, holding as hard as shee could for her life: and shee kept her

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hold so well, that straight she strangled him, and the Fowle fell downe dead, the Crabbe on his backe aliu without any hurt at all. The Crabbe returned home to her Lake, and told all the mischiefe of the Fowle, and in what danger she is in, and how she had freed them all from his deuouring throate. Which vnderstood, the Fishes all with one consent gaue her many a thanke.

THE Foxe telling his tale, came to give this counsell to the Rauen, that he shoulde go into some neighbors house and steale a Ring, but steale it so, that he might be seene take it, hopping from place to place, snatching here and there, till he came into the Serpents hole. For by this meanes, being espied with the maner, euerie body would runne after him, & then he shoulde let it fall into the Snakes hole. They to get the ring againe, would digge into it, and seeing the Serpent, they shoulde by this meanes come to kill her. The Rauen liked the Foxes opinion, and robbed from one a Iewell of good value, & carryed it thither, whither all the yong people ran after him, & digging the hole, the Serpent came out amongst them, and they slew her. And thus with one little reuenge he quited many iniuries done him. The Ase that knew his subtil practises well inough, answered, And so am I of thy opinion, specially if one deale with a foole, or with one that will put a visor on his face, & that imagineth none can make it so fast and fit as himselfe, and that trusteth altogether to his money, esteeming no body, & liues sitting in his chaire without any care. The Bull doth not so: for I haue alwaies known him in his affaires no lesse subtil than wise, and likes to heare euery body, but specially to follow the counsell of graue me in his matters. And touching this matter, I dare boldly say to thee, and assure thee, that the Bull hath a great confidence in me, because I brought him to the Court, vnder the safe conduct of my word, (although it needed not) & the oath that I made him, will make him beleue me in any thing I say: and therefore

therefore let him come when he list, I haue done his errant well inough I warrant ye. Hee reckoneth himselfe safe with me, but I will play him such a part, as the vicious and wicked Foxe played another Lion(as the storie following receteth) being like to haue beene deuoured of him.

Of the Foxe and the Lion, and of the Foxes deceit to kill the Lion.

There was a maruaillous drouth in Arabia Petrea, in that yere that the hole burning winds were: and as I remember, it was even upon the making of y Leaper were in that country, and being the first time also of it: so there was no water to be had any where, but only a little



spring in the top of the Mountain called Carcobite. At that time there lay by that spring a braue & fierce Lion, which, as these poore beastis went to the water to quench cur thurst,

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set vpon vs, and devoured vs, or at least slue vs: So that he
made a Butchers shambles, greater then any Butcher ma-
keth at Christmas against any feast. Fame blew forth this
strange death and crueltie, so that the beasts compelled to as-
semble, dispatched Ambassadours to the Lyon, and offered
composition, to give him daily some pray to satisfie him
with, and that they might not all die for lacke of water. The
Lion accepted the condition, sticking to their offer, as one
that had aduised himselfe well, considering that if he had not
done it, they had all dyed for thirst, and he for famine, and
therupon agrēd. The beasts drew lots, and on whom the
lot fell, hee went his way to gine himselfe in pray vnto the
Lion. So long these lots continued, that at length it lighted
on the Foxes necke to be swallowed vp of this deuouring
Lion, which seeing no remedie but die hee must (at least as
he thought) hee devised to revenge the death of the rest, and
to free his owne. And forth hee runneth apace vnto this
Lion: and prostrating himselfe at his fete, beganne to en-
large his old and faythfull seruice done heretofore to his an-
cient predecessors, and told him also, how hee was sent Am-
bassador from the companie of the beasts, to signifie to
him a strange happened case euen at that instant. And this
it was. That the lot fell on a fat Wether to come to pay his
tribute, and by the way another strange Lion met him, and
tooke him quite away, saying that hee was farre worthier
to haue the Wether than you, and that (proudly) hee
would make you know it. If you meane to maintaine
your honour, I will bring you to him, and there you shall
determine it betwene you by the teeth and nayles. The
Lyon madde at this, little suspecting the sly Foxes wiles
and crafts, was readie to runne out of his wittes, when
the Foxe beganne anew, My Lord, hee hath dared to say
(with such arrogancie) that he will chasten you well enough,
and let you know you doe not well, and that you shoule do
better

better and more honorably to goe into the field, and there to get pray, than to tarry by the fountayne, looking that other shold bring it unto you, and as it were to put in rate into your mouth. And at the last he sayd playnly, you were but a slooch & sluggardly beast. Come on, come on, sayd the Lyon, shew me this bold and daungerous beast, bring me to him where he is without any more adoe. The Foxe that knew a well wheres they drew vp water with ropes, that the beasts could not drinke of it, brought him to y^e Welles side, and said, Sir, the Lyon your enemy is within the well. He lustily leaped vp streight vpon the Curne of the well, and seeing his image in y^e water, he fercely cast himselfe into the wel, supposing to haue encountrid with the Lyon his enemy: by meanes whereof he plunged himselfe into the bottome, and drowned streight. Which newes brought unto the beasts, auouched for froth, they ioysfully imbraced this crafty recovered Foxe. Wherefore sayd the Asse, Thou thinkst thou goest in clouds, & handlest thy matters in such secret that they shall not be knowne. But if through thy spight and malice the Bull come to his death, what hast thou done? To hurt him that is the bountie and goodnes of the world, it were too great a sinne. Thinkest thou the heauens behold thee not? Belieuest thou thy naughtinesse is hidden from Gods secret knowledge? O master Boyle, thou art deceived, thou knowest not what thou doest.

Good brother Asse, say what thou list, I am selfe willed in this, I tell thee, and out of doubt I will bring him out of the Kings fauour, or I will die for it: and tell not me of honesty or dishonesty. Tut, a figge, I am determined. Happie man, happie dole.

Sure I will try my wit, and see
the end and vttermost
of my malice.



46

The third part of Morall Philosophie.



Anno. 1601.

W. H. T. 10 Aug 1912
S. I. S. 1912



1001.0000

The third part of Morall Philo-
sophie, describing the great treasons
of the Court of this
world.

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Can not too much exhort you (good Readers) to take some paine to continue the reading of this Treatise, knowing how much it will delight and profit you, having already somewhat understood by that ye haue read before, beside that ye shall understand in reading this that followeth:

Where you shall know how much a wise Courtier may bee & a double man, whose end was answerable to his naughtie minde and life. Which God graunt may come to all such envious and spitesfull persons, that in Princes Courts (and thorow Christendome) delight in so vile an arte, and to commit so detestable treasons. And now gine attentive eare, and you shall heare.

Behold the wicked practises and dewilish inuenc-
tions of a false trayterous
Courtier.

This worshipfull Moyle, when he had reposed himselfe a few dayes, and had liuely framed this treason in his head, went to the King, and shewed him by his lookes, that hee was melancholy, pensue, and sore troubled in his minde. The King that saw this perplexed beast, and dearly loving him, would needs know of the Moyle the cause of his griefe. Whom this subtil Moyle finely aunswered, and with these words :

Most puissant and mighty Prince, I haue euē striued with my selfe to hide the cause of my inward sorrow, which indeed

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is so much, as it can be no more. And albeit I haue beeene many dayes in coming to your Maiestie, seeking to ease some part of my trouble: yet I could never finde any deuice or meane to release my heauy and wofull heart of any one iote thereof. And this is onely growne (O noble Prince) of the great loue I beare your Grace, because it toucheth not onely your highnesse in person, but therewith the whole state of your Princely Monarchy. And I that am your Maiesties vasall & subiect, and a louer of the cōseruation of your Realme and Kingdome, am bound (wil I, nil I) to discharge my boun- den duty to your Honour, which the loue your Maiestie doth beare me doth so comaund. Truly, the trembling of hart that I haue suffered, hath bene extreme, night and day continual- ly vexing & tormenting me, when I haue thought of so dan- gerous a case. The thought that pricked me on the one side, was, to dout that your Maiestie would not credit me, beveray- ing to you the daunger: and not disclosing it, I had not dis- charged the duty of a true subiect and faithfull seruant to his Lord. Compelled therfore to open (as is the duty of euery seruant) all that that any way may fall out to the hurt & pre- judice of the Master, I come most humbly to signifie to your Grace the case as it standeth.

A very faithfull and secret friend of mine not long since came vnto me, and made me promise him, and swerae vnto him with great othes, that I should not tell it in any case, be- cause he is a man of great honour and dignite, and worthy to be well thought of and credited. And he told me, that the Bull had secret practise with the chiefe of your Realme, and that he had oft priuy conference with them. And amongst o- ther things he told them all the great feare your Maiestie had of him, disclosing to them also your cowardly heart & small force. And he went so farre forth in termes of reproch & dis- honour of your highnesse, that if his counsell, fauour, helpe, & good gouernment had not bene, as he said, your Maiesties Realme

Realme (not knowing whether you are aliue or dead) had bin at this present brought to nothing. And furthermore, he did exhort them to assemble together for their profit, & to chuse him for their King: Saying, if they would doe this for him, he would take vpon him to drive you out of your Kingdome: & he being King would so exalt them, and shew them such fauour, that they shoulde not find him vntankfull; besides that he would acknowledge the whole benefit proceeding from them. And morecuer (the worst is yet behind) the more part of them, I sweare to your highnesse by the head of my brother, haue promised with speed to put it in practise, and continually they devise the way to performe it. So that, invincible Prince, take not Negligence for your guyde, but preferre and entertaine Diligence to prevent the trayterous prepared daunger, & to foresee the happy wished health of your Royall person. I was he that made him promise, your Majestie should not offend him, nor once touch him when I brought him to the Court. I am he that euer liked & loued him as my deare brother. But yet am not I he, that will suffer or conceale so high a treason against my Lord and Prince. Tract not time, most noble Prince, in wondring at these things, but presently put your selfe in order for your safety: (so shall you meete with your enemie, and bee ready for him) lest your Majestie by slouth vnwares bee taken tardie, as was the slow fish, which was taken in a lake with two others in company. And this is a certaine and true tale that I will tell your highnesse.

Of three great fishes, and what is signified by them.



In oss upon the borders of Hungarie, there was a certaine Lake, that bred fish of a marueilous bigne, and that of monstrosous greatnesse, as was to be found or heard of in the world. The King,

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because of the wonder of this Lake, would not suffer it to be fished at any time: but that himselfe, when it pleased him, e, very certaine yeares did draw it dry. The King forgetting the Lake a great time, and leaving his wonted fishing, thre fishes grew thererin of a monstrous bignesse and unspeakable hugeness, the which feeding on the lesser, ate vp the store of the Lake, leauing it in maner without fish to that it was before. Now, as still it chaunceth, every thing is knowne, the devouring of these fishes was brought to the Kings eare, in so much as he determined to goe fish the Lake for the thre devouring fishes to eate them, that the fric might increase. Order giuen to the fishers, he went unto the Lake. My Lord, you must know, that every where there is of all sorts, some restie, some lively, some knauish, some god, some naught, some madde, some swift, some slowe, and so forth. I meane, that of these thre fishes, one of them was malitious and subtil: the other of a high minde, and very stoute: and the third was slothfull and timorous. An old frogge, that stod many times with these fishes in discourse, to talke and play at sundry other pastimes (the which knew ouer night the drawing of the Lake) went the same night to seeke out these fishes, and told them of the daunger at hand: and even as one would haue it, they were at the table with thre great Geles, although it were late, (for then fishes suppe) and yet so all this newes they stirred not a whit, but made the Frogge sit downe, and they began to Carrouse when it was about midnight. So that within a while hauing take in their cuppes, (bidding well for it) their heads wared heauy, and so to sleepe they went: Some at the table, some on the ground, some in one place, some in another. At the dawning of the day the Fishers began to spread their nettes, & to compasse the Lake, drawing all alongst. The Geles hearing the noyse, got them into the mudde, that the very mappes of Navigation could not haue discouered them. The subtil and

and malitious fish hearing a noyse, ranne freight into a ditch, and entered into a little river where he was safe from daunger of the nette. The other was not quick, for the nets had stopped his passage, and because he was strong & slowte, he made as though he had bene dead, hauing his mouth full of stinking mudde, and so flosed with the waues vp & downe. And the third was called of the Frogge ten times, that hee should rise and awake : who, but all in vaine. Hee punched him for the nonse, & flogged him again to make him awake, but it would not be. And hee, fat, like a sluggard answered him. I will rise anon anon : I pray thet let mee alone a while let me lie yet a little curteſie, & thet haue with thet. So the fishers went on apace with their netts, & let goe the wa- ter : and when they saw this great fish aboue the water, flosing as I told you, they tooke him vp and smelld to him, and perciuing he stunk, they threw him from them into the Lake again, and cast him into the same place, where they had alreadie drawne their nettes, and so he escaped with life. They happned on the third, which was, as a man would say, a certaine Let me alone, and drawne fish, and they tooke him euuen napping : and when they had him (thanking they had done a great act to catch him) they carried him in haste to the King (but by the way I do not tell you of the bragges they made in catching this fish) alive as he was. Who com- manded straight he shold be dresed in a thousand kindes and vares, so that he was fat, great, and mighty fedde. Now your Mieſtie hath heard the tale of the slow and slee- pie fish, I leane it to your highnesſe iudgement and deter- mination, to foreſee the danger, reaping the profit: or to leape into it, viterly ouerthowring your ſelfe.

The king ſet a good countenance on the matter, although these newes touched him inwardly, and ſeemed as they had not altered him at all, and with great modetie and

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curtesie aunswered the Moyle, I make no doubt of thy true and faithfull seruice to mee, because I know thou canst not suffer so much as the shadow of the daunger of my estate and kingdome, much lesse the hurt of my person. Although many Princes and Lords in such case thinke themselves ill serued: yet is it meete and right that the good be rather led by vertuous instinct, then carried away from the right through displeasure receyued. I see thou willest mee good, and am sure that the loue thou bearest mee, maketh thee ielous of the maintenance of mine honour and estate. Yet it hardly entreth into mee, and mee thinketh it strange (saue that thou tellest it mee, I could hardly thinke it, much lesse beleue it) that such wicked thoughts should breed in the Bulles brest to me, since by proofe I knew him in many things both good, faithfull, and honest in his seruice: and he knoweth besides my goodnesse to him, how I receyued him courteously into my Court, and that he may say he is made Lord in maner of my Kingdome.

Sacred Prince (said the Moyle) I beleue indeed that the Bull thinketh himselfe well intreated of your Maiestie, (and good cause he hath to doe,) and that he meaneth no hurt to your Royal person for any displeasure he hath receyued of you, or for any conceyued hate he hath towards you. And I thinke sure he taketh not vpon him so fowle an enterprise to other end, but because prouender pricketh him, and maketh him lusty to fling and play the wanton, and for that he is well he canot see it, & that maketh him to devise some mischiche, weeming to haue all in his hands, saue the very title of the King, and that this little, (hauing all the rest) which is also the most, is easie for him to obtaine. I suppose your Highnesse hath vnderstoode mee: now take what way you list. I know welynough, that an Asse loden with gold, may sleep more safelie amongst theees, than a King that trusteth trayterous officers and gouernours appoynted for the state. And let

let your Maiestie be sure of this, that that which the Bull cannot compasse nor reach vnto by his owne force & others, he wil certainly practise by deceyt, vsing such means to bring him to it, as the Flea did to bring the Lowse to that passe hee brought him to, and that hee had long pursued, as followeth.

A tale of the Flea and the Lowse, and how the Flea
was revenged of the Lowse.



Here lodged an old Flea in the Chamber of a great Prince, and there dwelled with him also a gentle Lowse. The one continually fedde upon little white dogges of fine long haire, and after he had filled himselfe, hee retired with safetie all the day, and walked at pleasure. The Lowse that was stronger of body, and bit harder, many times drave her from her pasture: so that the poore Flea was madde for anger, she could not be revenged. It happened that the Prince tooke to wife a beautifull yong Lady, one of the most delicatest & finest morsels that ever Prince tasted of in the world, and in that Chamber was his weddng bedde. The Flea drawne to the wedlocke bedde with the swete sauour of her bloud, conueyed her selfe straight betwene the shaxtes, and in her first sleepe shee sweetly fed at will on this angelicall foode. Now shee bit her yuore thighes, then shee gnawed her breast of congealed milke, a non shee sucked her delicate and soft throte, another while shee pretie plaid her, pinching that swete carcasse: and when shee had filled her belly, she leaped away, and went to take her rest, shunning the day light. The Lowse attended to feed on Dogs flesh, (for at that time it was the order, that Fleas fedde of men, and Lice of Dogges) and lained in Gods peace. The Flea, whom extreme rage did gnaw to be revenged of the Lowse, went to seeke him out with this

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cloaked brotherly loue, and sayd vnto him, Brother, though no cause incoue me to deale friendly with thee, having receiued continual displeasures and wranggs at thy hands, yet I cannot restraine but I must doe somewhat for thee, since so good occasion is offered mee: and I am the willinger to doe it, because thou shalt know I loue thee, and wish thee well. Thou shalt understand I feed every night on the most sweetest blood in the world: and wotest thou who it is? it is the beautifull and delicate yong Lady newly spoused. If thou wilt goe in my companie, I am contented to carrie the thither with me, and will gladly impart my joyes and welfare to the: and henceforth let peace for euer bee concluded betweene vs. Agreed, quoth the Lowe. And with that they louingly embraced each others, the Flea inviting the Lowe, and the Lowe accepting her bidding. With this new cloaked reconciliation together they went, to the great joy of the Flea, not for the atcument made betwane them, but for the opportunitie of time, that has so fittid her to make her reuenge: and the more it gladded her too, that her owne force and might being insufficent to encounter with his strength, yet sleight and policie supplanted and exceded his force. The night was come, the Prince and his Lady were layd in bedde to take their rest, the Flea and Lowe like brethren, leaped on the bedde, and when they saw them at rest, and fast asleepe, they disposed themselves to feeds, and like staruelings in maner famished, they layde on load, so that they raised great broad spots like pimples, as red as a Rose. These verminis being now in the onely gardeyn of sweetenesse, continuing their biting even in good earnest, this tender Ladie forced with their cruell and vncourteous bites, awaked persone, and softly called her Lord and husband, and told him, I feele my selfe terribly bitten this night with some vermine, and yet I know not what it is that thus hath diseased me. Her husband straight called vp his

his men, & bade them bring light. The Flea, so soone as he espied light, like an old practiser, at soure leaps conveyed her selfe away, and so escaped. The poore Loule that was no great houle to leape, was taken taide, and not able to alledge for his purgation, as a dumbe creature received the law, condemned to die, and was committed to bee prest to death betweene the maides two nayles, where for his obliu-nacie and presumption, he thrust out his bloud & milke that hee presumingly had sucked of so noble a Lady. Your highnesse also may take this example of that old lame creature, crooke backed, ill shap'd, and deformed, which with all these impediments (drawing one step after another) went as farre



as he that had his limmes and health, though with longer time, and crept at length vnto his iourneys end to doe any businesse he had. This Bull wanteth not time to further his pretence, he wil put his hand into the pie, & set in soote, when

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he seeth his time. And for this time I will occupie your Ma-
iestie no more but with two words onely of the Flea, which
hearing the cracke of the sillie Lowse, laughes a while at
the reuenge that others tooke of him for her: and to her selfe
shee sayd, Ah sirra, gramercie my good wit yet: Thou hast
done that on a sodaine for mee, that all the strength I haue,
could not bring to passe in a long time: and now yet, with
another mans hand I haue pulled out the Crab out of her
hole. I am euen with him, I warrant him.

VV **H**y, what shall wee doe then? if the case stand as thou
settest it forth, what way shall wee take? I will heare
thee willingly, and follow thy counsell: with this condition
though, that in this interim my Realme and person bee not
touched, or that I sustaine perill or losse.

For mynble Lord, to haue any member fesserred and ranc-
kle, and plainly to see that if it bee not cut off, it will cor-
rupt and infect the whole body, and in cutting it off, the body
remaineth safe and free from infection: what is he so madde,
that will not cutte it off? The Shepheard finding in his
flocke (I speake more resolutely) a scabbie and infected
sheep, doth not onely cut off his legge, but rideth him out
of the way, because hee shall not infect the flocke.

Svre this sodaine matter maketh me much muse, sayd the
Lion. For one way draweth me to loue him, and that is
the credit I repose in him, the long experiance of his good
gouernment, his vertues and wisdome, and because I never
found cause in him to detect him any way. The other thing
that presseth me much, is feare: which is a great burthen. I
would faine therfore finde a way betweene both, that should
be betwixt loue and hate, or betwixt feare and trust, and this
it is: To call (if thou thinke good) the Bull, and to examine
him.

him well & straitly. And if I finde him any thing at all blotted with this humor, I will chastise him with banishment, but never imbrue my hands in his blood, proceeding like a great and noble prince. This determination liked not the Moyle, as he that was sure to liue like a wretched beast, and that his malice by this device should appeare; and straight he answered the King, Your Maiestie hath euен lighted right on the most strangling st mortell, and the hardest Nutte to crack, if you meane to follow that you haue propounded. For he carreth not to throwe at his enemy, that beleeueth he is not seene: but slandeth to behold if it light right. But if he beware once he is seene, the for shal he sticketh to his tackle, and followeth on his blowe, least he should be counted a foole & coward both in his doings. And by such like meanes I haue oft times seene a little sparkle kindle a great fire. O my Lord, he that tainteth he hath not beeene offended, may at his ease and leasure be reuenged: contrarie to those that never bring any thing to passe that they would, when they spit that out with their tongue that they thinke in their heart. Therefore I am determined (if your Maiestie will like my opinion) to worke another and peraduenture a better way. I will home to his house, and as a friend I will feele him to the bottome, and grope his mind: and he as my very friend also (and that assuredly trusteth me) will lay himselfe open to me, I am sure of it. Such passioned mindes will easily breake out at the first, and they cannot keepe it in, but out it must. They are besides that, great boasters and vaunters. For they thinke they stand indeede in that degree and tearmes of reputation and honor, that they imagine themselues to be in, and they make large promises, and build Castels in the ayre: and at every word, they say they wil make thee great, & bring thee into fauour, and when time serueth, thou shalt see what I will say and doe both. It will not be long to it. Well, well, I know what I say. So that with such like phrases and deuices,

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it shall proceed rightly. And thus in these traines appeare yet tokenes evident inough and very notable. If he haue not capacite and iudgement to conceiue mes, and that he euen crosse not my meaning, I that haue an inkling of the thing already, will be with him in euery corner, I will not misse him an inch. If he raise nien, what order he hath giue, and whether his house be armed or no, yea, & I will draw out the matter ye shall see finely out of his naughtie fantastical head. And if he go priuily to worke that I cannot see him where he goes, nor know what ge doth, as I am sure I know perfectly all his practises: I will bring him to your Highnes, and when he shall appeare before you, you shall easily find him. For his head is not without feare, and his sight verie dull, and he will not come to you with that cheerfull countenance he was woont to looke on you before. He will be verie suspiciois and not continue in a tale, and I know your Grace shall perceiue his malicious and spicfull practise, by many tokenes evident enough. And what knoweth your Grace whether the penne of his heart will not write all his thoughts in his forehead: as manie times it falleth out vnhappily, contrarie to the disposition of his thought that hath offended.

This fable filled the Lions head full, and he bade him not slow to bring his matters to passe. The Myrle, when hee saw this geare worke with the King, and that his braine was swollen for suspition, sayde to himselfe, Now goodman Bull is caught. We haue him euuen as we wold. So forth with without delay he went to Chiarino (the Bull so called) and hee was as pale and melancholy as it had rained upon him. O your Mylship is welcome, said the Bull: Jesu what hath become of your Lordship so long? In faith you haue beeene longed for at the Court, that you haue beeene thus long absent. But I doubt me we shall haue worse then that, seeing you thus leane and miserably consu-
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med away. But I pray you helpe me, if so passe that I
find ye in this wretched state: You will not maruell I trust
I am thus inquisitive. For you must understand the loue I



beare you, and partly the dutie I owe you, (where I may
pleasure you with my countenance or authoritie) are not to
be put in salt nor dyle to do you good, and to helpe you if you
be in any daunger. Leauue off this sadness of felowship, and
tell me your griefe, and I will unsold it well ynoch, bee it
never so intricate, and spare me not, I pray you, but be bold
of me. But, give me but halfe a looke, and then let me alone.
With these words the Spyre made answere:

TRULY faith hath left her habitation on the earth, and boun-
tie reigneþ no more in any land; neither do I thinke your
wisdome can do more or lesse, then the heauens and celestiall

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motions doe dispose you to. Lord, what a maruailous thing is this? that to come to fame and renowne by degrees of honor, it bringeth a thousand daungers with it. We never (or sel-dome) do well, when we follow our owne humour or counsel. And he also, that out of the books of the ignorant taket i forth any sentence to serue his turne, must of necessitie repent him when he seeth his follie. All the Stories of the world affirme, that a lame man can never go vpright. The Sages also agree, that the highest places are most dangerous to clime. Therefore it is best euer to beare a low saile: not too hie for the Pie, nor too low for the Crow.

Thy talke, brother Poyle, (sayd Chiarino the Bull) me thinketh, is verie troublesome and idle, and without any maner of reason. It seemeth a fold of woes that the angrte heart discovereth, and that he is not in good peace with his master. How say ye: aunswere me but to this.

O My good *Chiarino*: thou art inspired with the holy ghost, the Diuell is within thee, thou hast so rightly hit me. It is true, the King is angry, and suspecteth somewhat, but not thow me I assure thee, nor by my meanes. Now thou knowest verie well the promise I made for thee, and the beastly oath I tooke, which bindeth me in deed to my word: and let it go as it will; sure, I will not breake my promise with my friend that I loue, for any respect in the world, let the world runne on wheeles as it list. Therefore I will tell thee, if thou hadst not beene warned of it before. And hearken now.

Two Goates my verie friends, and of great iudgement, came to see me, weening to bring me pleasant newes, not knowing that wee two are tied as it were by the nauils together, being both as one in friendship. And they told me for certaine, that the Lion our King is maruailous angric, that he smoketh

ked againe at the mouth, making such verses as the Cates do when they go a catterawling in Januarie, and in that fume he spit forth these words, Euer when I see that Bull before me, I am ready to fall for anger, An vnproufitable bodie, and no goodnesse in him at all: brought into the world but to fill his paunch at others cost. I cannot be well, he doth vexe all the parts of me, he doth so much offend me. Well, I will take order for this well enough: and sith he doth me no seruice by his life, I will profit my selfe by his death at least. When I heard these words spoken, thou maist imagine whether my haire stood vpright or no, and I could not hold but I must needes say, Well, well, such Lords, in fauour they are like Plowmen then those they represent. I see they stie the Hogge to fat him vp, and so to eat him. O, this his ingratitude & crueltie, (I can not hide it) and his so great beastlynesse together hath taken mee by the nose, as if I had met with the Mustard pot. For those good qualities of thine, for that league that is betwixt vs (although I were sure of his Graces indignation) and because me thinke thou art betraied, I could not chuse but come and tell it thee. So that good Chiarino, thou art great and old enough, lockewel to thy selfe, thou needest not be taught, thou art wise ynough, and there an end. Thou art past a Steere, and a Bull ful growne, nay rather a fat Oxe. But hearest thou me? Gods my bones, not a word for thy life: for if thou doest, all the fat lieth in the fire, and the porrage may bee spilt and cast on the Moyles backe.

Chiarino stood a while on the ground like a mased beast, as one that had beeene vrie-beaten, being frownd with so malitious a deuise. Then he laid his hand on his heart, and bethought him of all his busnesse and matters: as of his government, office, liuing, authoritie, and regiment: and knowing himselfe as cleare as a Warbers ban-
son, he hit the matter rightly, imagining (as it was) that some

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had wrought knauerie against him, and said, Well, go so : there is nothing breves more occasion of mortall hate, then the vyle and slie practises of the peruerse and wicked. Our Court is full of envious persons, which stirred vp perhaps with spite to sae the Prince fauour and like my seruice (being a corseip to their heart to abide it) do wickedly practise and devise such mischieses. They seeing (as I say) the graces and benefites the Prince bestoweth on me, making me honourable, and heaping great thingys upon me, doe procure by indirect meanes to make his Maiestie turne his copie, and mee to chaunge my wanted maners. Sure when I looke into the matter, and advise it well, it is, me thinkes, a thing not to be credited, and it makes mee not a little to wonder, that his Grace without cause is thus deceyued : yet in the end truth I know will take place. God will not long suffer such practises. Neither Law will in any wise permit, that a man shall haue iudgement before he be heard. Since I came first as a beast into his Highe se seruice, I never did any thing that my conscience should accuse me in. But yet I haue as great cause to bewaile my mishaps come to me, as he that putting him selfe to the Sea (and might haue gone safe by land) was throwne on a rocke and drowned : and all through his owne seeking. All they which busie themselues thus in Court, and runne from table to table, making themselves great with this man and that man, still whispering in their eares, must (notwithstanding that the Prince reward them, or that hee bee verie well serued of them, and like them) looke to be touched at one time or other, and unhappily to fall into the Princes disgrace, and perhaps to remaine so a good while out of fauour. And this onely riseth by these double reporters, and tale-bearers, or by the ennie of Courtiers, which is mother of all vice and iniquity. I dare boldly shew my face euerie where, for any offence I ever did the King. And if I had committed a fault through ignorance, and not of will, mee thinkes I shoule

Should not be punished, neither for the one, nor the other. The counsails that I alwayes gaue him, hath euer fallen out well, and to good purpose. And if perhaps they haue not all taken such effect as they ought, bee must thinke Fortune will play her part in these worldly things. And this I say for purgation of my upright and honest meaning to his royall Maie-rie. I am sure the King wil but proceed with iustice, following the steppes of the iust: the whiche will lay no violent handes on any beast, but will first inquire whether the cause be iust, who are the accusers, whether hee bee a lawfull man that doth such a thing, and, if the qualitie of the offence agree with the condicōes of the accused, with such other like circum-stances and ceremoniēs, pertinent to matters of such impor-tance. Bee that gathereth vriupe fruit, repente him of y marring it. Behold the fruits eaten in Court: in the mouth passing sweete and lushious, but in the bodie, God knoweth, verie bitter and hurtfull. Lord, how many doth the foolish vaine pompe of the world deceiue and abuse! I may right-ly take my selfe for one of those, that scant hath tasted of the shadow of his sweetnesse, but I am euen filled with popson. The Heauens beget beasts, and they ioyne together: but I would I had never ioyned with it, since I shall leaue it so quickly: foole that I was, that I could not know the diffe-rence betwixt him and mee and discerne his nature. Go you and serue in a strange Countrey a Gods name. See what difference there is betwixt him and me. I must weare the yoke, and he must breake it: I am borne to labor, and he must sit still. When I haue meate giuen mee, I eate, and tarie not his rauening. Flies may liue abrode in the fields, and yet they flie into mens eyes: so that sometime with death they pay for their comiung, or at least are driven away with hurt and malme. And to conclude, I feed on the grasse, and fill me, and he feedeth on vaintie flesh, and fareth well.

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THese thy wise reasons, O Chiarino, sink not into my head, sayd the Moyle (as he that would needes make him beleue he gaue him a remedie for his griefe, and presented a cup with poyson.) Make no more words, for thou must put to thy hand to redresse it, and not to lament it. For ill stand words in place, where deedes are requisite. To shew his griefe, sayd the Bull, and to breake his mind to his friend, me thinks, it is partly an ease to the heart, and a lightning of the mind to him that is afflicted. And so much more is this in me, because I see my selfe in great danger, and like to be vndone. And although the Lion delighted not in my hurt, which I may suffer, (and as thou sayt, liketh him) yet the iniquitie of my enemies notwithstanding, will so preuaile against mee, that the King will giue no care to my innocencie. And I am sure, (for I see it in the Elephant) that the like will fall on me, that lighted on the Camell with another like Lion: which tale followeth, and this it is.

In Thebaida, (a Countrey so called) before division of Caues were made betwene the great and little beastes, men abode with beastes many times in one hole, and lived like brothers: and men were then so scant, that they could haue no other men to wait vpon them, insomuch as they tooke vnreasonable beastes to seruice, as it is written of Olofar king of knaues, which at that time did never otherwise but lie alongst on the ground, it was so slouthfull, that he suffered the snakes to come and rub his feet, to prouoke him to sleepe. Now this ydle beaste dwelled neere vnto a caue, where inhabited together three beastes, to wit: A Woolfe, a Hote, and a Rauen. I pray you see what a foolish fraternitie was amongst these three: and it might bee sayd, The best taketh by the weare. This laste Rauen by chance got

got vp one morning betimes at Cocke-crowing, and h[er]e
saw this that I will tell you now. Certaine Merchants pas-



sed by with a maruilos number of Camels laden, and on a
socaine one of them fell downe for wearinesse, not able to go
any farther. Insomuch as the Merchants unloved him of
his burden, and cast it on the rest, so eche one same, til they had
it all on their backes againe amangst them, and so left this
Camell behind them to the mercie of the wild beasts. The
Woolfe, Foxe, and Rauen, chanced to come that way, and
they saw this poore Camell come as onz that had never a
whole ioynt in him, and as it were halfe dead. The Camell
recommended himself unto them, & tolde by what meanes he
was brought to this miserable mishap. These 3. were sorry
for it, & tooke compassion on him, & as they might, carried him

The third part

to their Cave, where they refreshed him with such confections, as were fit for the place and time. And thus they kept



him still in cure till he recovered, and patched him up againe. They three seeing so goodly a morsell of flesh as this Camell was, thought it best to present him to the King, which was an old Lion, and his Wallace not farre from them. The Camell hearing them say We will preferre you to the Lion our Emperour, King, Prince, Archduke, Duke, Marquesse, Earle, and chiese Lord ouer vs, to be his Page of his priuate Chamber, liked no whit of that estimation and aduancement, and would not understand the matter. Holweit, they made so much on him, and clawed him, that they brought him on faire and sofly (as his pace is not fast) and hee went as though oneoynt would not hang by another. When hee was

Was come to the Kings presence, he humbly knelled downe; and exhibited to his Grace in writing, the cause of his comming to him, as he was before instructed by the Rauen, and



kissed his hand. The Lyon hearing himselfe called invincible, most puissant, most noble, right honourable, great Clarke, Suffragane, and Arch-king, shewed himselfe verie gentle, those roiall fearmes so pleased him, and would not devoure the Camell, as the rauening Woolfe had beckened to him, and as that subtil Foye had winked on him, but he made him of his Chamber, and treasorer of his house. And moreouer, beyond al their expectation, he did assure him with safe conduct, and made marueglysly on him, stroking him a thousand times vnder the chinne, and receyued him into seruice. This Camell, that was sed now with the Chariot horses, and fared as they did, grew quite out of fashion, hee

¶

was

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was so full fedde , and his Coat was as sleeke as a Bowles skinne. So that they that knew him before , and saw him then, spighted him out of measure, and gaue him many an ill looke, yea those chiefly that brought him first to the Court, were they that looked most awrie on him.

It fortuned one day, that the Lion being a hunting in a great wild Chase, met with an Elephant, who beleued, and was sure he was the greatest beast of the world , and looked in all, and for all, to be the greatest King , as he was in deed the greatest bodied best. Insomuch that after hot wordes, they grew to lustie strokes: in the end the Elephant stake the Lion into the thigh with one of his teeth , that hee pier-



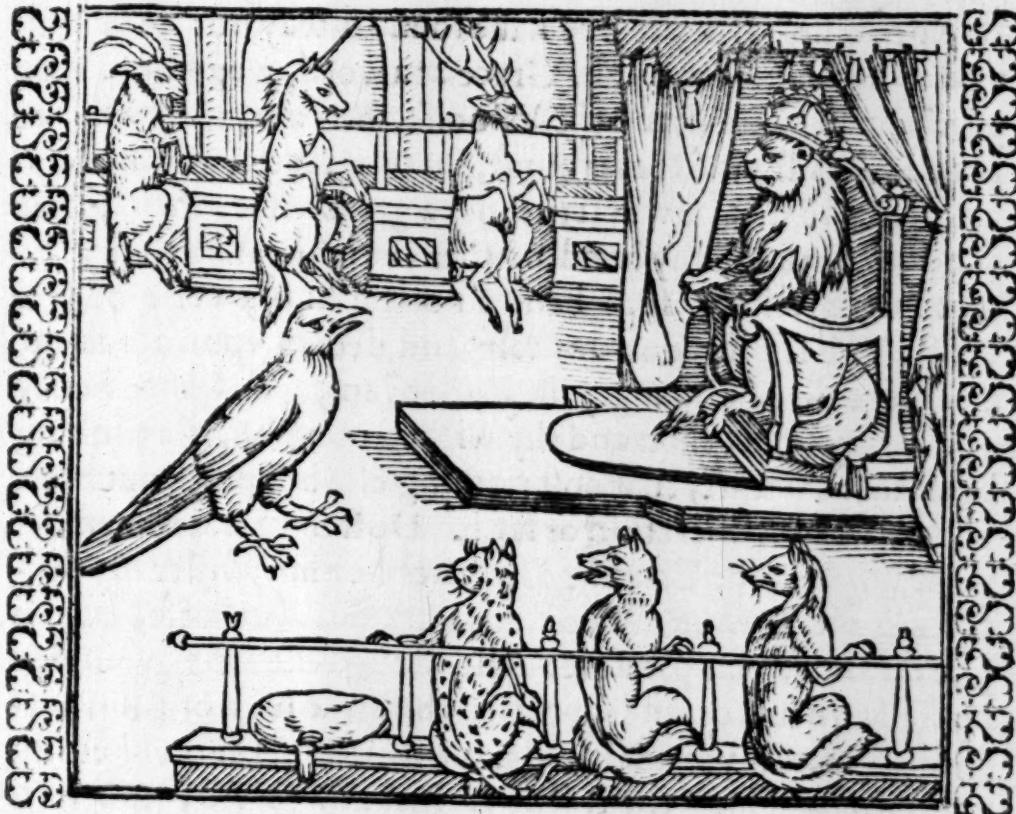
ced it quite thow. So that hee was forced to set one of his
Stubbed feete on the backe of the Lion to plucke it out , that
he

he made him haue the squirt so; two, he so squeased him, and said, Cedo bonis. And the Elephant departed his way so; the Kingliest beast of beasts. This battaile fell out ill so; the Lion: so they caried him home vpō a wheel-barrow, after the fashion of the Countrey, and there hee was freight ministred vnto with soueraigne Balmes, and within short time gallantly healed. The Lion continued his diet a while at the Woolues prouision, and his meales were so slender, that hee became as leane and drie as a Kite: that if one had put a Candle light into his bodie, it would haue given light as through a Lanthorne. After this foughten stray betweene the Lion and Elephant, not a beast of them durst once stirre to hunt, and the Lion himselfe was more astrayde now then before, lest hee should meeete with such another banke. Yet being thus leane as he was, and such a dearth besides, he was soryer for his seruants than for himselfe. The Rauen, the Woolse, and the Fore, that were all three in maner famished, one day vnder god licence and colour, they painted these wordes vnto him. The benefites receyued from your Maie.tie, most excellent Prince, before the Elephant had thus mis.uled you, maketh vs greatly pitie your case. Therefore we are all determined to our vttermost powers, to go out to provide you of vittalles yngough, and more then shall serue you. The Lion gaue them againe wordes of Sgratis vobis, and that hee was rather bound to them, with many other ceremonies: yet in the end he prayed them, if they wold do any thing to relieve him, that they wold doe it quickly without delay. These worshipfull beasts layd their heades together, and consulted on the matter, and hating imagined many and sundry wayes and devices, and not knowing which way to bring this geare about, the Rauen that alwayes bringeth euill tidings, sayd thus: My masters, this Camell is neit of our league and fraternitie, neither commeth any thing neere our maners and fashions, no; liues not of that that wee

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line of. Besides that, he is such a stalking foole, a monstrous godbellied beast, bigge as a house, and a lazie lowtish thing: & we are wise, malicious, valiant & strong. So that betwixt our peruerse phantastic and his foolish vnderstanding, there is as much difference, as betwixt water and land. Were it not best to shew the King, that in this necessitie he might do well to eate him, and the rather, for that hee is very good flesh, and fat as a crammed Capon? If any will object and say, He doth all in the Court, and manageth the whole assayres of the Realme, O beware what yee doe: Then may we answere, What lacke or misse shal the Realme haue of any such paunches? What wonders or seruice doth he more than others? How say yee, how like yee my opinion? say I not well? Yes, sayd the Woolfe: And I like it the better, because of his height and stature. For I warrant you, a good skeyn of thred and somwhat more, will not measure his legh, he is so tal, but al the better for vs. For there is so much meate on him, that when the Lion hath eaten all the flesh (which will fill him, trust to it) and taken his pleasure, the shewing of the bones will serue vs well eight dayes. The Fore was of contrary opinion, and wished rather they shold drue a nalle into the head of him, to rid him out of the way, so that dying of himself, they were sure no body would come and eate of him, and much lesse suspect that hee were made away. And thus, sayd he, vs thre shal haue meate enough to chaw on, to serue vs gallantly for a moneth, and fare like Lords. Tush, as for the Lions good grace, let his Kingship shift as hee list, never take thought for him: Gods Lord, is not hee King? he may take and leane where he thinks good. O thou foole, sayd the Kynge, art thou so simple, to beleue that so huge a carcasse as hee, will die for so little a pricke or hurt? No, no, thou thinkest thou hast a Henne or Partridge in hand, that are soone nippes in the head, and dispatched straight. I tell it thee for this, sayd the Fore: Sure the king will

will not giue eare to it, nor heare a word spoken against him, and all because hee gaue him his word, and promised he would not touch him. And what thinke yee the Prince can with his honour goe backe from his word? no, he may not, and I dare warrant you hee will not. The Rauen that was the wiest in the towne, and a Doctor in furtis, like a subtille Carte, tooke vpon him the burden, with his malice to get out of these byvers well inough, and so together they went to the Prince's Vallace, and after they had done their due negligences, pulled off their cappes, and given him bona dies, they late them downe in their seates. The King seeing them come to him at so rare an houre, beganne to play on



the bridle, and sayd to himselfe, O belly, now prepare thy selfe, good newes and God will. And turning him to the Rauen that was reaching with his bill, as though he would

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hane spoken to the King) he asked him, Ah serra, howe is it with you: what say you to me, worshipfull Master Carrine hane yee provided vs of victuals as ye informed vs: Master Rauen blushing like a blacke Dogge, set a good face on the matter, and boldly answered him,

Most mightie Prince, the Proverbe saith, Who seeketh, shall find. Like as he cannot see, that hath not eyes, nor heare, that hath not eares, so wee poore wretches that starue for hunger, thrust vp betwixt the doore and the wall, wee, I say, cannot see one another, and haue lost all our senses. And being thus blinded, we cannot seeke, and not seeking, yee may well thinke, that wee all are readie to faint and fall downe right. But yet wee haue found a way not to famish: and to be plaine with your Grace at a word, wee would haue you kill the Camell: and the Woolfe, the Foxe, and I will bee readie to assist you. He is round, plumme, fatte, and as full as an Egge, so that he will serue you a great while, and also hee is none of ours at any hand, neither yet is he called to any seruice for his riches, for I haue knowne him a verie begger ywis. The Lion cut off his tale and deuice vpon a sodaine, and more then halfe angry, he sayd to him, Get thee hence out of my sight, thou and thy wicked counsell, vile stinking beast that thou art, that doft nothing else but pluck out eyes, a beast without discretion or faith. Dost thou not remember what I sayd to the Camell: Doth not hee liue vnder my protection and warrant? The Rauen like an old theefe, let him goe on and say his pleasure. And though the king grounded himselfe on iustice, and sought to performe his word and promise past him, yet he stirred not a whitte, no more then the wilde Bore among the thicke Bushes and Briers, nor once hid himselfe for all his heate, and hote words, but tooke heart of grasse on him againe. And as one that knew hee stode on a sure ground, and that hee spake for the Princes profite,

(a)

(a good staffe to leane on , and make a man bold,I warrant yee,for it maketh many a bitter fray with honour , and putteth him oft to flight : and iustice is more corrupted for commoditie,then honour doth cause it to proceede with equitie,) he replied to the King, and told him a trimme tale with these wordes: Victorious Prince, your opinion is no lesse good then iust , and I like it well that your minde agreeeth with the greatnessse of your crowne : but I stand in great feare, that this your carnall holinessse will fall out verie hurtfull for your kingdome. Sure, general honestie banisheth from euery one murder : but priuate profitte calleth it againe. We your obedient vassals and subiects , humbly beseech your Maiestie on the knees of our hearts, that of two hard choyces yee will take the best,or as they say,of two euils the least. Cast not away for Gods sake, to saue one vnprofitable member, so many profitable and necessarie members, making them vnprofitable, and not necessarie. Your life standeth your selfe and all vs vpon , and importeth all. If he liue, you die : if he die, you liue, and we to serue you. My Lord, I say, honour for others that list, but profitte for your selfe. Your Maiestie once gone, your subiects and Realme are like to come to naught. Your preseruation is ours also. It is of necessarie one Well must be clenched, to cleare the rest. And though in deed your word and assurance hathtied your hands, & that in that respect you would not breake iustice, let me alone with the matter: I will worke such a feate for him, that I will make him come and offer himselfe vnto you, and lay his neck on the blocke, and yet he shal little imagine my meaning. And when you haue his head on the blocke, and cannot find means to chop it off, in fayth you are worthie to starue: and then at your perill be it for me. You see you are famished, and wee starued , and how low you are brought. Follow my counsell, and I will deliuer him you faire and fat : so shall y^e saue your selfe and vs too.

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The King gaue very good ears to his proffer, and bade the Rauen hie him, yet with psonis alwayes his honour might be saued, and then wroke with what Arte or deceit he wold, he cared not, handle it as he listid, neither wold he desire to bee ptrue to it. The Rauen repaired to the consistorie with his compantons, and deliuered them his device and opinion. I wold, my masters, sayd he, we did deuise to ouertake this gorch the Camell, for the King standeth in it no more, he is contented it shall bee so. They all shunke in their shoulders, and held their heads awry, and referred it ouer to his charge, as he that had made the promise to the King. Sirs, if my companie like yee, I will doe thus. We must hane the Camell with vs, that hee hane no time to prevent the sodaine mischiefe. All we soure will goe together to the King, and looke what proffer I make, the same you may easily make without daunger I warrant you: And after vs, out of doubt this satte moysell will offer himselfe too of necessitie (if it be but for good manner onely) and I trow the King will vncase him, and make him leaue his skinne behinde him. And when they had calld the Camell, they went together to the King. The Rauen (the cunningest speaker of them all) with lamentable words began to say vnto the King: Sir, these many yeares I haue enjoyed my life vntil this present, of your soueraigne bountie, vnder your Maiesties good peace and protection, and waying now the extremity of your Maiestie, it is moze than time I should satisfie your goodnesse to mee in part, though not in all. But when I looke into mine owne weake[n]esse, alache, I see my miserie great, not finding any thing in me, worthy to present you with, so fit for your highnesse. I am sorry to see your Grace alue hafse dead. Alas that such a King should perish for famine. I haue not great thinges to offer you, and those not worthy your Maiestie, but yet with willing

willing minde I present my body to you, take and seede, my Lord, of this my poore and simple carkas, die not for hunger: for it better liketh me you shoulde live for me, then it grieueth me to die for you. O, it is but meete, my Lord, that that whiche is yproftable in you shoulde be saued, and the vnyproftable in me lost. And here he prostrated himselfe at the Lions feet, and made him way for his neck and flesh, lying still as he had beeene dead. The Wolfe no sooner saw the Rauen flat on the ground, but also with a phisicall hystorie said, and repeated the selfe same, word by word, and chopped himselfe streight vnder the King, that he might take his pleasure of him if he liked him. This maner of humilitie and offer liked not the Foxe a whit, and step by step he came to make



his oratiō, creeping as the snake to the charme, or the Weare to the Stake, Now when the Camell saw him make no more

K hooke,

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halfe, he stepped in before him and occupied the place: and kneeling downe he sayd, My Lord, those that serue faithfully, dispatch their seruice quickly: los, I am here for you, relieue your famine. The crasty Fox that stode aloue sayd, Although my flesh be naught, & an unwholesome moyle for your Maiestie, yet you may, if it like you, taste it: and so he looked downe, and layd himselfe on the ground. The Lion seeing these beastes on the ground like drunken chickens, thanked them one by one, saying to the Raunc, that his flesh was full of yll humors, and if it had bene good, he would never haue offred it to him: and to the Wolfe also he sayd, that his was too tough to digest: & at once he put his devouring mouth to the throat of the Camell, and set his griping talons on him, and tore him in pieces, before a man would haue sayd, I am here, when the pore wretch thought he shold haue escaped with the rest. O God, that faith assured in words commeth so be broken in dedes! even so auarice becommeth enemie to all honestie. But the best was, the Lion sent the other beastes packing to the Gallowes and they would, so hee would not giue them a bytte to relieue them with: so they dyed miserably for hunger. Sure a fit death to auarswete so wicked a life.

This tale I have told thee, sayd the Bull, because thou shouldest know these Courtlike fables, deuices & practises of vaine and wicked Courtiers. I know them all, and am so much the better acquainted with them, because I see them dayly vsed against the good and vertuous, and well disposed minds. And one no sooner maketh way for vertue, but they streight set thornes in his way to prick his feet. But I will not hazard my life, in going about to maintaine the place & credite I haue about the Prince. If the loue thou bearest me be true, I pray thee doe but giue me a watch-word how I may saue my selfe, and help me with thy counsell in this distresse, for

for I promise thee, I cannot counsell my selfe. And for any other to counsell me in so hard a case, I cannot see any light at all, because me thinkes I see some beastly part plaide me, and I am ready to burst for sorrow: and the worst of all, that I see no end to bring mee to any sure hauen. So that I pray thes help to saue me: and this thing I craue of thee, because it is fit



for euery body to seeke for his health.

Thou hast said better than a Crab that hath two mouthes, sayd the Moyle: and surely to seeke for thy health it is but reason, and a lawfull excuse. For he that cannot saue his life by force, is to be borne withall, if he worke for his life by subtiltie or malice. Howbeit aboue all things, euerie little enemy is greatly to be thought on and looked vnto: now iudge thou then how much the great is to be feared. And he that will not esteem this, and beleue that I say, it should

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happen to him, that happened to the male and female Linnet
in making their nest.

A man hath no greater enemy then himselfe.



Longif the sea side, in a few rocks and clifffes
full of wilde hearbs, certaine Linnets were
woont to lay and breed: and breeding time be-
ing come to lay their egges, the Cocke began
to make his nest there. In so much as the Hen
said to the Cocke, *Whee thinkes it were better*
for vs to sike some other place to hatch our yong ones, (be-
cause this is not certaine, and besides that perillous, as it is
often seene) that we might yet once bring vp our poore little
fooles to some good. *What, sayth the Cocke, doest thou mis-*
like of this seate, and is it so daungerous as thou talkest of?
Here passe no people, here it is hote, no winds at all, and an
infinite sorte of hearbs do grow here, as thou seest: so that
we shall haue meate at all times at will. *O my good sweete*
hony husband, quoth the Henne, it is not fitte for vs God
knoweth. For in such like seates is ever great danger, vpon
any rage of the seas to lose them all, that it is: therefore
I pray thee, let vs abyde that danger. *Will thou do as the Pi-*
geon, that being asked of a Pie, why shee returned to the
Donehouse to lay her egges, (where all her yong ones were
*still taken away) answered: *My simplicitie is the cause, and*
ever hath beeene, of my grieve. Thou that hast great experiance,
and hast pissed in so many snowes, wilt thou not take it ill to
be handled like a Coddes-head in thy old dayes: and that it
shoulde be told thes, he knew it, and would not know it, hee
belieued it not, he did it not, and so forth: But the foolish hus-
band haing no capacite to conceiue his wiues words, went
his way, and flew vp to the top of the tree, and the more shee
spake, the worse head had hee to vnderstand her. So he stood
*still**

Still in his owne conceyt, thinking hee had beeue handled like a tame foole, if he had followed his wifes fantasie. O how noble a foole, O what a Cockes-combe! All is one: she might say what shre would, but hee would doe as hee listid, and followe his owne fantasie. And so hee dwelled still in his opianion, and made his nest, and she layd her egges and hatched them. A man hath no greater enemie then himselfe, and that bealt specially that knowing hee did amisse, did rather continue his obssiancy to his hurt, than so; his profit oncedo accept the counselle of his wife or friend: And last of all, she told him a tale by protestation.

FIN the fishings of the Sophie, there was a world of Fowles that kept about it to feed of those fishes, and amongst them was a Tortoise of the water, that had streight friendship with two great and fat Fowles, who diuing vnder water, droue the fish all about, and they no sooner appeared almost aboue water, but at a chop they had them in their mouthes. The Lake was full of cliftes, I can not tell how, but by certaine earthquakes, and by little and little it began to waxe drie, so that they were faine to voyde out the water, to take out the great number of fish that were in it, that they should not die in that drouth, but rather eate them vp. The fishes therefore of that Lake, meaning to depart out of that countrie, came one morning to breake their fast together, and to take their leaue of the Tortoise their friend. The which when she saw them forsake her, she wept bitterly, and pitifully lamenting, shew sayd, Alas, what shall I do here alone? But what thing can come worse to mee, then to lose the water, and my friendes at one instant? O poore Tortoise that I am, wretched creature I, whither should I go to seek out water, that am so slow to go? I like not to tary longer in this country. O good brethren, help me, I pray you forsake me not in my distresse. Ah, vnhappy was I borne in this world, that I must carie my house with me, and

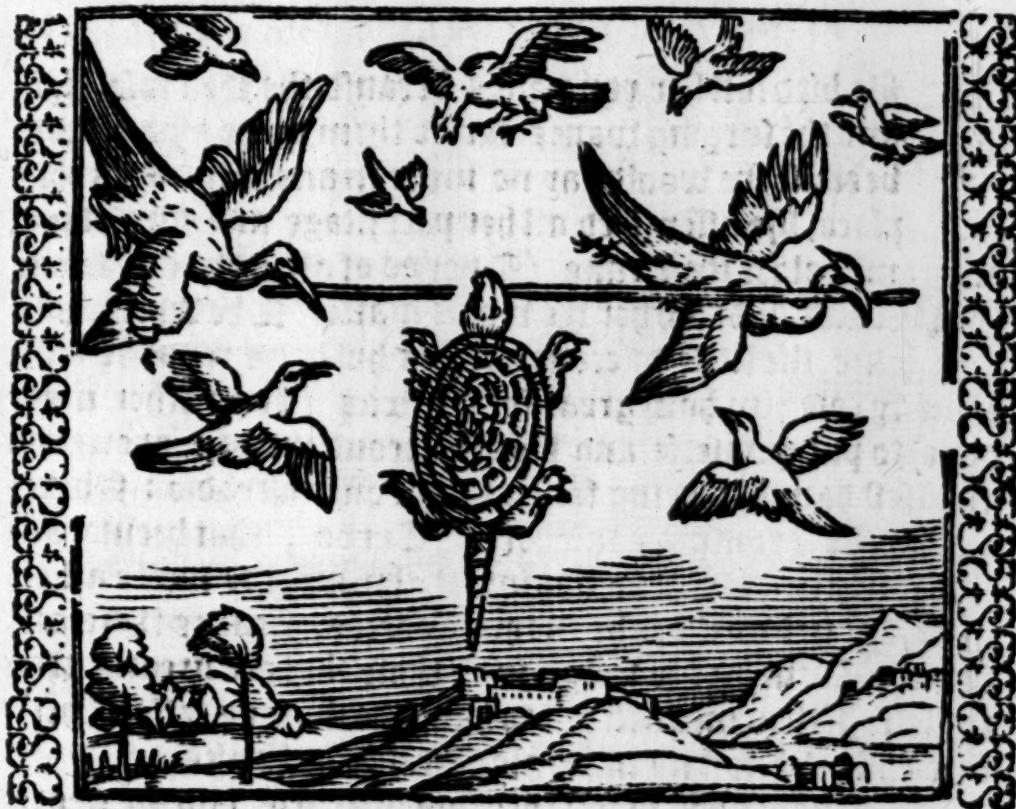
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can I put no vitailes into it. In others howses alacke there is place inough for their necessaries : but in mine I can scant hide my selfe. A, woe, woe is me, how shall I doe? if ye haue any pittie on me, my brethren, and if ye haue taken mee for your friend, helpe me for Gods sake. Leave me not here to burst for thurst. I would gladly go with you, & that you would put me in some Lake: and I would follow mine old trade as I haue done, therefore deare Fowles helpe me.

These wordes did penetrate the hearts of these great wa-
ter Fowles, and taking no lesse pitie on her, than looking to
their owne profit, they sayd vnto her, Deare Mother Tor-
teise, we could not doe better than satisfie thy desire, but alas
what meanes haue we to carry thee hence into any Lake? yet
there is an easie way to bring it to passe, so that thy heart will
serue thee to take vpon thee to hold a peece of wood fast in
thy teeth a good while. And then we (the one on the one side
of thee, & the other on the other side) wil with our billes take
the end of the sticke in our mouthes also, and so carie thee
trimly into some Lake, and there we would lead our liues and
fare delicately. But in any case thou must beware thou open
not thy mouth at any time, because the other birds that flie
vp and downe will gladly play with thee, and laugh to see
thee flie in the ayre, thou that art vsed to tarie on the earth, &
vnder the water. Therefore they will tell thee maruey-
lous wonders, and will be very busie with thee, and peraduenture
they wil aske thee: Oh pretie she beast, whence comest thou,
I pray thee, that thou art flying thus, and whither wilt thou
But take thou no heed to them, see them not, nor once harkē
to them I would advise thee. And if they prattle to thee, say-
ing, Oh what an enterprise of birds, good Lord, what a piece
of worke they haue taken in hand: Whisht, not a word thou
for thy life, nor looke not that we should answere them. For
we hauing the sticke in our mouthes, cannot speake but thou
must needes fall, if the sticke (by talke) fall out of our mouthes

at

at any time. Well, now thou hast heard all, how sayest thou? will thy mind serue thee, hast thou any fantasie to the matter? Who I? yesthat I haue, I am ready to doe any thing: I will venter rather than I will carrie behinde. The Fowle found out a sticke, & made the Torteise hold it fast with her teeth as she could for her life, and thē they eche of them tooke an end in their mouth, and putting themselves vp, streight flew into the aire: that it was one of the foolishest sights, to see a Torteise flye in the aire, that euer was seene. And behold, a whole flight of birdes met them, seeing thē fly thus strangely, & houered round about them, with great laughters, and noyses,



and speaking the vilest words to them they could. O here is a braue sight! looke, here is a goodly iest, whoo, what bugge haue we here, sayd some? See, see, she hangeth by the throte, & therfore she speketh not, said others: & the beast flieth not

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like a beast. These taunts and spiteful words went to the heart of the Tortoise, that she was as mad as she could bee. So shee could no longer hold, but answeare shee would (at least as shee thought.) And when she opened her mouth to speake, downe she fell to the ground, and pasht her all to pecces: and all because shee would haue layd, I am an honest woman, and no theefe, I would yee should know it: Knaues, Rascals, and rauening birds that yee are. So that contemning the good counsell was giuen her, or to say better, because shee would not beleue them, she paid her folly with death. And now I returne backe againe whence I came.

The bird lost her yong ones becasuse the Sea rose high, and the surging waues carried them quite away. Now because shee would lay no more in any such dangerous place, she assembled all her parentage and kinsfolkes, and came before the Crane (Queene of all Fowles) to cite her husband, and told her the whole matter. The which, whē shee sawe the little discretion of her husband, rebuked him, & wisely told him how great folly it was (yea rather madnesse) to put himselfe and his the second time in open and manifest danger, being fallen into it once alreadie: Shewinge him by example a tale of the Curb, that beeing angry with the Well, ran against it, thinking to make a hole in it, but in fine it brake in tenne pecces. Learne therfore, said the Crane, not to strive with those that are greater than thy selfe, if thou meanest not to haue the shame & losse. Therefore build thy nest no more amongst the sea banks.

I thought good to tell thee this discourse, saide the Moyle to the Bull, to shew thee that thou canst not be in suretie to fight against a King, and to prooue thy strenght. But thou shouldest go with a leaden heele: that is to say, with wisedome, and malice. The Bull aunswere, The best way I can

can take in this matter, me thinketh, is to go before his maiestie, and not to make any countenance that I am scrubled or offended, but even after mine owne wocnted maner: and then shall I easily perceyue whether he haue ought in his minde agaynst me, and that he somache mee: If at my first comming he do not so me, as King Lutorecna did to Bisenzo



his Captaine, who hauing him in some suspition, with his owne handes threw him to the ground, and slue him.

The Moyle liked not this determination, (perceyuing his reaching head to preuent his malice) imagining that the King knowing his wisedome, and seeing in him no alteration, would streight thinke himselfe abused, and then were he vtterly shamed and vndone both. Therefore fearing his fault, he said vnto him, My Lord Chiarino, and brother deare, (I

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will giue thee a watch-word to serue thy turne at need) when thou shalt come before the King, if perchance thou finde him very suspitious, and that he cast his deadly eyes on thee, and bend his short eares, standing upright to heare what thou sayest, or if any word thou speakest maketh him cast vp his head, or hang it downe: then (trust me) beware of him that he play thee not some part, therefore cary thy eyes before thee, and looke to his fingers, and stand to thy defence like a worthy Champion. For when he shall see thee prepare thy selfe with sword & buckler to resist him, euen at that instant he will change his mind: and so by this meanes thou shalt see what



he will doe. The Bull tooke his (as friendly counsell, and went forthwith to the Court. The Moyle also departed from him, and with great ioy flingeth to the Ass his brother, and told him, I haue dispatched this matter. I haue done his errāt,

I warrant him. I know he knoweth his paine by this time, seest thou? Well, I said and did so much, that at the last I brought him to it. And though I had great labour to bring it to passe, yet better late then never. My subtil and malitious practises at length yet are brought to good purpose, I thanke God. Oh what fame shall I get! She shal be ful of eyes, though I haue scene light. Sound thy crumpet once, Ladie Fame, through all the Countries round about, far & nere: and if my practise fall out right, thou never soude hast in thy life so goodly a double treasō. O what a peisit counsellor shold I be, how triably could I bring a spouse to bed? be of good cheare, brother, the Bull periwaded by me, goeth to the Court to secke out the King, if he see him stir any thing at all: and the Lion also hath my Coccomber in his bodie, & in his head the toies and deuices that I haue told him, looking for the Bull with many an illthought. Now begins the game. I haue so cunningly handled this matter betweene them both, that one of them, I hold ye a great, will leaue his skinne behind him, part it betwixt them as they list. But I that haue my feete in two stirrops (as God would haue it) am sure inough for falling. Let them trie it out by the teeth and hornes, I will laue one I warrant thee, I will stand and giue ay me.

Vhen the Bull was come to the Kings presence, & that he saw his head full of suspition, and perceiued in him those signes and tokenis that þ trayterous billeyne þ Poyle had told him, iuagining presently the Kings pawes on his backs, and his mouth on his throte, remembraing the Poyles pestilent counsell, hee stood streight to his defence. And the King on þ other side supposed he meant to assault him: & being informed before by þ Poyle, he thought it sure so, & that it was true that þ Poyle told him: therefore without any further daltance or tarying his meaning, he coulde himself, & on him he goeth, so þ they

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began a fierce battaile: howbeit, in the end the old Lion wounded the Bull, that he lay dead before him: for such is the Justice



amongst the nobilitie and worshipfull Courtiers of beasts. And yet though the Lion was stronger than the Bull, dealing with desperate persons, hee had but a bloudie victorie. The case was such, and so sodaine, that all the Court was full of sorrow, and the more, for that it happened unlooked for, and never a word spoken of it before: so that they were all by this chaunce stricken into a marueyloous feare. The Asse being informed of the terror of the matter, was verie heauy, and angrie with his brother, insomuch as he sayd to him: Densed brother, thou hast done a horrible and wicked fact. Hast thou not almost brought the King to deaths doore, caused thy Friend to be slaine, and put all the Court in feare, danger, and sorrow? And woorst of all, thou hast lost thy credite

credite and good name, shamed thy selfe, and for ever defamed thy house and parentage. And if thy wicked practise were

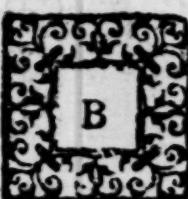


knowne, what shold (thynkest thou) become of thy life: Oh captife wretch, I say no more, People, but marke the end, this mischiefe will fall on thy necke, and thou shalt gather of thy naughtie seeds thou sowest, nought else but prickes and thornes. For thy barren and drye ground can bring forth nothing but Barres and Brambles. Gods divine iustice will not suffer such & so wicked a deed vnpunished. And though presently it lighteth not on thy head, the deserring of it will shew the how much the whip with time doth grow. Oh brutish creature thou: never to feare God, nor to loue thy neigbor, but alwayes to follow thy selfe, and to pursue thy beastly mind without regard: thou maintest thy ambition, & with that thou wouldest subuert & ouerthrow a thousand realmes.

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THE trayterous Moyle hung downe his head all the while, and knew well inough that it was true the Asse sayd, and that he misled not much the marke: yet he held his peace, and would not answere one word. So the Asse followed on his tale, and came againe to the matter. I see my words but lost, and worke small effect, and am sure there is no rebuke more cast away and blowne into the wind, than that that is giuen him, that is neyther capable of it, nor honest and iust: nay rather feareth no punishment for his peruerse & wicked works. It shall doe well therfore(though I be but thy brother by the fathers side) to take care of thee, lest I should fall into that that a little Popingey fell into with an Ape of Soria.

It bootteth not to giue counsell where it is
not tullowed.



Etwixt Dalmatia and the Realme of Granata there is a maruylous great valley, full of high Firre trees & Pineapples. It happened once in the winter seaso, that there went a shole of Apes from one Country to another, and the night overtooke them alongest these trees, so that they stood there cracking of these Pineapple kernels, determining to take vp their lodging there for that night. But because the night was somewhat cold, they blew i their nayles and chattered their teeth together apace. In this meane while one of the Apes had spied a Glowe worme in a hedge that sheweth like fire: and belieuing it had bane fire indeed, they ranne all to go fetch straw, sticks, and dry Pines to lay vpon her, being verie desirous to warme them. And when they had layd on all this wood on the backe of her, they began to blow, and to lay on loade to kindle the fire: but all in vaine, for the dnyell of sticks or straw once smoked, much leesse burned,

burned, so that they were readie to go madde for anger they could not warme them. Certaine Popingeyes dwelt in those firre trees, the godliest birdes in that Countrie. Wherof one of them beheld the simplicitie of thse Apes at least thre holwes, how they laboured and toyled for life about monethine in the water: So that he, moved with pitie and compassion towards them, came downe out of the tree, and told them, Goodly Apes, it grieues me to see your folly and



great labour, and quite without profit, that ye are so mad to beleue to set a fire those sticke with that shining Glowingme. Alack, poore soles, ye lose your winde and time both: besides y. every body that saeth you, wil think ye very beasts indeed without wit. For the thing that shineth so, is not fire in Gods name, but it is a certaine worme, which naturally hath that vyle shining at his tayle, so y. ye are deceived truly:

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therefore ye were best take another way, if ye meane to get
ye heat. One of the shre Apos no lesse fatling then obstinate,
commeth towards him, and putting her hand by her side, shre
answered him, like a mad, proude, Wedlem foole.

Oh ydle Bird, in sayth thou hast but little wit to meddle
with that that toucheth thee not. What is it to thee whether
we know or not know: who entreated or bade thee come to
gine vs counsaile or helpe? If thou doe not get thee hence to
sleepe againe, and that quickly, I will promise thee a broken
head at the least, and I turne not thy skinne ouer thine eares
too, hearest thou me? I pray ye see how he meddles in our
matters. Dispatch, get thee hence I say, and meddle with
thy Birdes. with a murren to thee, and let vs alone, less
perhaps thou wist thou hadst, when it will bee too late.
And with that shre began to shewe her teeth, with an euill
fauoured looke withall.

THe poore Bird, when hee saw her make that face to him,
was halfe afraid, yet leauing her, hee went to counsaile the
others, supposing by being importunate, to make them know
their follie: and so he began to say and repeate verie oft that
he said to the other Ape before, so that that Ape could not a-
bide him any longer for spight, but gaue a leape or two to
catch him. But the Fowle being light of wing, easilly scaped
her: and sure it he had taried neuer so little, & had not flown
away so fast as hee did, the Ape had not left a feather on his
backe, shre had torne him. And like to the Ape art thou, for
there is no good counsaile will take place with thee, nor no
admonitions or warnings that will once make thee beware or
take heed. I should be the obstinate Bird that should still go
about to perswade thee, but in the end I feare me that would
happen to me, which chaunced to a Pie with her Master, be-
ing a sett forth of Playes and Enterludes.

He

He that diggeth a pit for others, many times falleth into it himselfe.



Waker of Playes, dwelling in a towne called Baccheretto, gaue to a rich Merchant a Pie (which one of his boyes that plaide a part ever in his playes had brought vp) that had a propertie to blabbe and tell all that she saw done in the house. This Merchant had a faire wife, which wantonly chose to hide her selfe otherwhile with a godly young man her neighbour. The husband was many times told of it, and did in maner perceiue somewhat himselfe too: but because it was but suspicio and no profe (and if he should haue stirred in it, he had not beene able to haue faken his oath that it was true) he stode betwene two waters, as he that was verie loth to beleue it. And as in such cases it falleth out many times, that the seruants and familie (for the loue of their mistresse) do depend rather of their mistresse then of their master, and are readier to please her of both: the husband seeking diuers meane to come to the light of this matter, could never get out of them, but, Sure sir, it is not so, you are deceived. The god man perplexed in his minde, not knowing what way to devise to boulte out this matter, remembred at the last that the Pie he had in his Chamber (upon the window) woulde serue his turne excellently well for the purpose: so he brought her to his wifes Chamber, as though he had not cared for her (meaning nothing lesse) and there he left her a few dayes. When he thought the Pie had bene boulted, he caused the Pie to be brought againe into his Chamber, and she told him all things directly as they were done: so that he determined to punish her lewd life. But as many doe, whome loue doth no lesse overcome then pittie, he let it alone.

L

yet

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yet many dayes. All this while hee hung vp the Pye in her cage in the hall, and at night made her be fetched in: and then hee knew all that was done in the day from poynt to poynt, and what had happened; who was there, if her Mistresse went abroad, how many pounds of Flare the Maydes had sponne, and how many times the seruants had set on the Flare of the Rock and pulled it off againe: when, what, and how. O what a vile crafty Pie was she! The poore Maides of the house never thought she could haue told any thing in the world, nor made any reckoning of her at all. The husband at the first began to groyne and lowre, and to cast forth certaine words and Parables to his wife, the which seemed not to understand him, though shee knew his meaning well enough, and suspected that some of the house had opened the matter. Howbeit, not able to burthen any one particularly, because shee would be sure not to miss, she flatly fell out with them all, and tooke on with them too badde, brawling and scolding vp and downe the house like a mad woman all the day long. In continuance of time, whether it was that they starued y poore Pie, or how the godyeare y matter fell out, I know not, but the Pie had found her tongz, & spake plainly to the, and sayd, Giue me some meate, or I will tell my master. When they heard her prate thus, imagine you what sport the wo- men had with her. And because she was a beast, out shee tattled at once all that she knew of the men as well as of the women: so that she told them how her master would aske her how they vsed her, and what they did, and counterfeited his fashions and iestures rightly, asking questions and unanswered her selfe, euen as if her master had beeene present to haue asked her.

The Mistresse and Maydes glad they had found out the tale bearer, came about her with a light, and shut to the windowes, and with visors on their face, disguised, they daunced such a Morris about her with Glasses, Fire, Water, and
long-

sounding of Belles, beating on the boardes, shalting, and whoping, y it would haue made the whale of a Mill deafe, it was so terrible. And after they had done this, returninge every thing to his place, and opening the windowes as they were at the first, there they left her alone, and would giv her never a bit of meate. When the Marchant her master was come home, and had caused the Pye to be brought into his chamber, she began to lay out her tongue at large, and sayd, O master, I haue had an ill night to day, there hath bene such rayne, tempests, and such noyses, and I haue seene a number of Pyes passe by my Cage, but none of them all would tarry with me. O, what a foolish time was it! yet in a moment the wind and water ceased, and so it was day agayne. Bid them give me some meate, that I may dyne: for it is eyght a clocke, and I am a hungred. The Marchant, when hee heard her speake thus foolishly, and tell these fables, thought they were but toyes in her head, and that shee talked at pleasure, nothing touching her mistres matters, and so let it passe for that time. One night the Marchant determined to lye out, and so he did, and left the Pye in his wifes chamber. As soone as it was darke, his wifes sent for her Louer, and straight caused the Pye to be taken away (her Cage couered ouer) and carried into a Well. And when hee that carried her, had let her Cage downe a pretty deale into the Well, he vncouered it agayne, tying it fast at the top of the Well for falling into it: and being Moone-light the same night, the servant departed his way, without speaking to her, or seeing her, and so let her hang. A little before day the good wife of the house made the Cage be couered agayne trimly, and brought into the chamber: and so vncouering it in the darke, fell asleepe agayne (her Louer being gone) till broad day. The Marchant came home betimes in the morning before Sunne rising, and went straight to the Cage in his chamber. The Pye

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that hang in the Well all night, and knew not in what place she was in, nor what house it was, woulde very gladly haue told her master all, and thus she began: Master, the chamber was carried quite away to night, and I was in a great round glasse with water at the Sunne-shine of the day, all night long almost, and then the Glasse and Cage were remoued, but I cannot tell whither: and so God giveth you god morrow, master. Now God giue thee sorrows (quoth the Marchant) wicked beast that y art: for through thy foolish words I had wyl-neere payde my poore Ione on the Pettycoate to thy sake. And with that he ranne to the bed, and imbraced his wife, and swately bussed her. His wife, that saw her time come now to be revenged, and to free her selfe of her husbands conceyued ielouise, caused the sounely Mittall her husband, to tell her all the Pyes qualities and tales she had brought him: which when she had heard, Dut on her whore, quoth she, kill her ill-fauoured harlotry: what meanest thou to keepe that foolish bird? Her husband being rather in a rage then well pleased, because he would not gladly haue knowne that that his wife had told him, tooke the Cage and the Pye, and threwe her out at the window: and with the fall the poore wretched dyed out of hand. Therefore none must intermeddle in things that belong not to them, neyther in words nor deedes to goe about the destruction of any. For he that diggeth a pit for others, many times falleth into it himselfe.



THE Sea-Crab disposed to play with a foole, was contented to beridden of him: but he like a Coxcombe (not know-

knowing she went backward) put a Bridle in her mouth, and it went to her tayle, and spurring her forwards, the Crabbe



went backwards. I am a foole (quoth the foole) to thinke to doe well with thee, since I knowe not thy nature nor condition.

Now listen what chaunced to an vngracious trauayler, and then consider well of the matter.

Two men of the Mamalechites trauayling by the way together, found a great bagge full of golden wedges, and so soyltly together they agreed to take it vp, determining to

L 3 carry

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carry it to the Cittie, and to lay it vp safe in their lodgings. But when they were come to the walles of the Cittie, they altered their mindes, and one of them sayd to the other, Let vs deuide the treasure, that eche may carry home his part, and doe withall as he thinketh good. The other that was resolued to steale it, and to haue it all to himselfe, meaning to ease the god honest man of his part, answered ex tempore for his profit: Me thinketh, god brother, it is not meete that our hap shold be common, and the friendship particular: but like as we met in pouerty, so let vs ioyne in riches. Therefor for my part I will not deuide it, but we will enjoy it friendly together, and the god hap that lighted euinely vpon vs. Nowbeit, for this time (if thou thinke god) let vs take a piece out, to serue our necessitie with, to defray housshold expences, and other extraordinarie charges: and for the rest, it shall not be amisse if it ruine in common betwixt vs, and wee will hide it in the darke in some secret place, so as wee may from tyme to tyme (alwayes as we neede it) take of it at our pleasures. The god silly man (I will not say foole) did not thinke of his prefensed subtilltie, and that hee went about then like a false knaue to deceyue him, but tooke him for a playne meaning man like himselfe, and sayd hee was contented it shold be so. So for company they tooke eche of them his burthen, and the rest they safelie buried vnder the roote of an old Elme, which the poore neighbours that dwelled by, called Vile Knaue: and so with the little burden of their necessary expences, eche of them repayred to their lodgings. Within threé houres of the same night, the Companion that gaue counsell to leaue it abroade, went to the place of the hidden treasure, and secretly carried it home with him. When tyme had consumed the honest mans money, he went to the thase his partener, and sayd to him, Brother, I would gladly haue the rest of my part of the gold that remayneth behinde: let vs goe therefore, I pray thes, together,

together, as we together did find and hide it, and we will bring it home betwixt vs: for I assure thes, I am in great næde. Of mine honestie well sayd (quoth the theſe his companion) we are happily met: for I was euē nowe thinking of that thou tellest me, and I promise theſe I was comming to theſe of the ſamē errant. But now thou art come, in faith welcome, thou haſt ſaued me ſo much labour: come on, gowz, let vs take our horſes and away, wee will not dwell long about this matter, I trow, we will handle it ſo nimblly thou haſt ſee: and then we ſhall live merrily without any care or thought, and næde not feare robbing. Now when they were come to the Vile Knaue (the Elme ſo called) where they had buried their treasure, being a great and hollo'w tre, they began to digge for it: but in faith they might digge under the tre till their hearts ake, as deepe and as farre as they liſted: for the treasure was flowne. The theſe then played the Harlots part righely (that wee-
peth and lamenteth to the honest woman) and began to tell him there was no moze ſayth in friends, and that loue was lost. Truſt, that truſt liſt: for certaynly I will neuer truſt agayne. And when he had often repeated this, he began to throwe away his cap, to cry out, and beate himſelfe, that he was like a mad man, nay, a very Bedlem in deed. His fel-
low that was no naturall, though he were ſomewhaſt like a Hōme, would not be lowted ſo, but rather laugheſ to ſee his knauery and craft, thinking notwithstanding that hee had ſtoleſ it (as he had in deed) but yet he ſtood in doubt, laug-
ing ſtill. Then the theſe raged like a beaſt (as if he had had reaſon on his ſide) and ſayd, None, no, none but thou, ſtraytour, theſe, and villayne (as thou art) could ſteale this. The ſilly man, that of both had cauſe to complaine (all hope taſke from him to recouer his part) in ſtead of accuſing him, it ſtood him in hand to excuse himſelfe, and to ſweare and fo-
ſware, ſaying, I cannot tell of it, I ſaw it not, I touched it

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not, neither did I once thinke of it till now. But but, all would not serue, nor stay the theefe, but he cried out more & more (and that aloud) and called him all to naught, Oh traytor, oh slane, and micherly theefe, who but thou knew of this? What man alue but thou could once haue layd hands on it? Tarry a little, by Gods passion I will tell my L. Maior of the, I will doe thy errant, trust to it: and I trow hee will set thee where thou shalt see no Sunne nor Spone a good while. Harken after.

This brawling and scolding continued a good while betweene the: in the end they went both to the Maior, who after long cauillations, intermissions, peremptories, exigents, termes vpon termes, fauors, promises, agreements, prayses, compromises, wagers, and a number of other such like conceits and toyes, perceiued his tale had neither head nor foote. Then said my L. Maior, to picke out the core of this matter: When ye two hid this treasure, were there any others with you, or were ye two alone together? The Knaue that had occupied his hands as nimblly as he that playeth on the Fife, answered streight as if he had bene cleere & honest in the matter: My Lord, and if it please your Honor, with your graces fauour, the tree it selfe, if you were there and saw it, would witnesse the matter playnly. For we both, I am sure, put it betweene the rootes of the tree, and therefore I beleue it will shew you the hole which the theefe hath digged. If God be iust, I know he will make the tree tell, and as it were, poynt with a finger to him that stole it, and shew you of him, Sir, of him that standeth here before your Lordships goodnesse (& my worshipfull Masters)like a steale-Counter now: for out of doubt he stole it. My L. Maior, that had many times put his finger in the fire before, as one well acquainted with such like matters, & that could spie day at a little hole, said, Well, then ye stand vpon the testimonie of the tree, and seeing ye doe

doe so, both you and I will be at the doing of it, God willing, and I will sett it out to the vtermost I warrant ye, feare ye not. They putting in sureties for their appearance, and a day appointed for the matter, were dismissed the Court. This determination liked the theefe of life, for he had streight devised a mischiefe to blind my L. Major withall. But here I will make a little digression. He that doth his things without aduise & counsell, can never doe well. The countell is euer sound and good, that commeth from olde experienced men, or at least helpeth in some part. It is euerie wise mans part to take counsell in things he goeth about, whereof he is either ignorant or doubtfull. He that representeth the Moyle, I hope, since he will follow no counsell, ye shall see him smart for it in the end. For it is written, Hearc, my sonne, my precepts and counsailes. But the Moyle was deafe and could not heare of that side. And now listen how.

The Theefe had imagined a mischiefe in his head, and as soone as he was come home, he said vnto his father, O my good iulie old gray braide, I will disclosse a great secret to thee, which vntill this day I haue kept secret, secret in my boosome many a faire day, and euer buried it within mee, as hee that could finde no time, I tell thee, to trifle. But father, heare ye. To be plaire with you, the treasure I aske of my companion, I my selfe haue stolen it, that I might the better kepe that in thy olde age, and also surthe and aduance my poore familie, a thing that thou and I both long time haue desired. I thanke God, and my wise soyleight (I shold haue said before) it geth as I would haue it, I would wish it no better. Now if shou wile be ruled, and haue the thing brought to passe (being alreadie in god for wardnesse) this cheafe will be curs in spight of the Devil. And so I hearsed all to him that had passed betwene the beseech the Thalor and the bench, and adding this withall: I pray thee euer thy selfe to night into the hole under the

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rootes of the treē where the treasure w^z is hidde, for it is long, deep^e and large. And when my L^ord P^ontor shall aske the treē: Quoniam quis est? I would say, Who caried away the treasure? then shalt thou answere with a counterfeyt voyce: Egus: that is my companion, and thou shalt call him by his name. The olde man that was like unto his sonne in every poynt, had reason to hold of his sode, after nineteen Shillings to the pound: but he answered foure w^zordes:

Sonne, it is good to be merry and wise. I care not to take this matter vpon me, but me thinke it is hard and daungerous. A wise man will looke ere he leape. I feare mē those egges will be broken in the mouth, while we are a sucking of them. It happeneth in an houre that happeneth not in seuen yeares. If this geare com^e out, we haue sponne a faire thred. Consider it well, mishappes are euer at hand. Howbeit, so it happen not to mee as it did to the Bird that wold kill the Snake, I am contented: and now heare the storie how she did.

In the rockes of Popolonia there was a godly treē, in the whiche a solitarie bird built her nest: and laying fise times, fise of them miscaried. Hard by this treē, therew^z dwelled a great and an unhappy Snake, which (as oft as these little birds were in manner hatchyd and readie to fye) crept vp the treē to the nest, and devoured them all, that therew^z was readie to bate ffor salinesse. So that the pore Bird of them w^z as angry as a Beare, he was so full of choler, and sorrow. One day he determined to aske counsell in the mitter, and consulted with a Crabb^e that was a Doctor^e in Libris. Hearing his learning, he say^e nought else to him, but, Come and follow me. So he brought him to a Cau^e, where dwelled a certayne beast (a companion of his) a Chicher, an enemy to the Snake for his life, and told him his

his nature, how that this beast delighted to eate fish, and made him carry a little dish full of them, and goe leaue-
ring of them still all alongst, till he came to the Snakes
hole. The Charmer having the savor of the fish in the
winde, followed the sent: and when hee was come to the
place where the Snake made her nest, in a great fury hee
digged vp the ground: and finding her (as one would haue
wished it) in her first sleepe, he killed her. But because she
was so well fed, hee went further, groping vp and downe,
searching if there had bene ought else to haue liked him: and
hauing these birdes in the winde too, he got him vp to the
tree, and devoured them also.

Father, you cast beyond the Moone, and make doubtles
where none are: there is no such daunger in this, as you
speake of. Too it lustily, and be not afrayd, I will warrant
thee for an Egge at Easter. What, doest thou thinke I haue
not wayed the matter to the vttermost: foreseen it, preuen-
ted it, looked thorow it, and seene to the bottome of it? Yes
that I trow I haue. And if I had not seene it done as I would
haue it, I would not buy the repentaunce of the litle of my
deare, sweete, louing, and tender father. Therefore dispatch,
and about thy busynesse. The tyde tarrieth no man. Nowe
is the time that in despite of our foes (doe the worst they can)
wee shall haue our purpose, and that so trimly, that wee
shall swinme in wealth, and liue all the dayes of our life
after like Gentlemen, and take our pleasure. So the vn-
happie (rather than wise) father, daunced after the sonnes
pipe, and forthwith went and conveyed himselfe vnder that
hollowtree, tarrying there all night where the treasure had
beene hidden.

The third part

In the morning betimes, my Lord Mayor, the Sheriffs, his brethren the Aldermen, the Recorder, the Counsell of the City, my masters the Judges, and Justices of peace, with all other of my Lord Mayors and the Sheriffs officers attending on him, solemnly went to the appoynted place for tryall of this matter, and having heard the parties in paribus and partibus, he resolved upon the testimony of the tree, and cryed out: What ha, tree, (three times) who hath robbed this treasure? Then this old man that had lyen vnder the tree all night, and had a couple of Pots in his mouth to counterfeite the matter, answered quickly on a sudden the name of the goodly man. When the Mayor heard this thing, that within the barkes of trees there were certayne trembling voyces put forth, it so amazed him, that for the time he was extaticke, and could not speake a word: seeming to him and to those that stood by, that it was a wondersfull and strange thing. And thus wondering at the matter, to heare the voyce come out of the tree, he was about to say, Lord, see what force trouth is of! But with that thought also he began to suspect there was some knavery in hand: and because he woulde know it if it were so, he commanded they shoulde lay a load of wood or tow about the roote of the tree, and when they had done, that they shoulde set it on fire: imagining that if there were any ill-fauoured worme or vermin in the hollowesse of the tree, either he woulde fire him out, or at least burne his coate or sayle. And if there were any deceit, he knew by this meanes he shoulde easly boylt it out. And having caused wood to be brought and layd together as he commandid, they straight gave fire. Now the old man having fire at his sayle like a Gloworme, and feeling it begin to parch him, (thinke what heart he had) cryed out pittifullly as he coulde, Alas, alas, alas. Water, water, water. I burne, I burne, I burne. Helpe, helpe. I am smothered, I am smothered.

Comes,

Come, come, come. Quicke, quicke, quicke. Open, open, soz Gods sake. I dye, I dye, I dye. And many such words he spake, that hs made them all ready to burst with laughing. A serra(quoth my Lord Haies) and art thou there in deede? In sayth the spirite is conuerted now, he is sure enough, I warrant him. And so he caused the spirite to be pulled out, that (God knoweth) looked like the very picture of Urfeit it selfe. When he sawe the pore old Devill how he was dressed, at the first he laughed, and without any choler did straight ex xamine him. But when the troth indeed ap- pereed as it w^t is, he payds them home with thair owne de- vice, and gaue them that they had iustly deserued, and deli- vered all the treasure to the simple honest man. So that now thou hearest how innocencie is rewarden, and iniquitie punished. Let Urfeit goe, and we shall live mettily.

THou mayst now turne this tale to thee, and make thee a short cloke, for in sooth it is even sic for thy back, there- fore put it on thee. Once againe I tell thee, that the booke^s which thou hast studi^d are false, and the doctrine naught: therefore I can tell thee they will be throwne into the fire. And if thou follow that doctrine, and alledge their authori- ties, out of doubt thou w^t frie a stake, and thou and thy Doctors will be burned together. All will y^e on thy necke and of thy childrens, as it did vpon the adulteresse: and it is not long since it happe ned, as you shall heare.

Th^e Tetra Stolida, in a place called Vallona, it is reported there dwelled a rich Farmer, whose substance lay most in great cattell: & at certayne times he diuise them into other countreis to pasture, where he abode with them many moneths. His wife that remayned at home, was good and square, and plumm^e of body, her brawn^e as hard as a wood, and had her face before her, as other women: so that a

The third part

great rich man also of that Countrye cast his eyes vpon her, and entartayned her in that time of vacation. And shee that delighted not to be kept at the rack and maunger, lufifered her receipt to runne at large, to fare vore daynly. In so much as at the last (unning in gluttony) her breasts grew bigge, and her belly rose. So when time came, she brought forth a goodly Babe, which shee carefullly put forth to nurie, and thus it grewe: and in fine as her owne indeede shee brought it home and fostered it. Her husband being come home that had bene long absent, glad to see his wife, and she (in seeming also) no lesse glad of his comming, (but, Lord, what feare and ioy in outward shewe let bane them!) they sweetly kissed, and with louing wrods embraced eche other. Oh my Cony, welcome, quoth shee. Ah my deare Husse, (said he) gramerce to the. All wedlocke ceremonies duly accomplished, her husband casting his eyes about, and seeing this fayre little boy running about the house: Husse quoth he, I pray thee, whence is this little knaue? Wher, knowest thou not, Cony, said shee? It is mine: (and this shee told him as shee that could conningly handle him in his kind) and so followed on, preventing his tale. Dost thou not remember, that thre yeres agoe there fell a great Snowe? (Jesu, how cold it was!) and at the same time, I remembere, the Rauens and Crows fell downe stark dead in the strees, and the fish dyed in the willes. Oh what a cold it was! and I took it indeed (God knoweth) with the help of Snow-balles, the young maydes of the countrey and I together: and I cannot tell heire, I handled so many, but well I wote, I carrie home fayre with child: and I am sure it was no other but the snowe, and that is sene by the boy, that is as fayre and white as snowe it selfe: and therefore I called his name, White. And because I know well enough to men be of such mettall, that even straight yes thinke all the euill of vs greate women that can be: and so that

that I wold not put any ielouise or toy in thy head, I sent him out of the dores to nurse, thinking afterwards at sy-
sure, when thou hast knowne thy godly wife, to send for him,
and so to haue told thee evene plainly from point point how
the matter went, and how I came by this godly, pretie, sweet,
faire, well fauoured boy.

Her husband, though in deed he was but an Asse and a
dreamish foole, was not moued a whit at her illfauored
tale, nor once hung downe his head for the matter, and
made as though he beleueed her: but he knew streight the
knauerie of the foolish inuention of his wife. Howbeit, what
for the loue he bare her (because she was woorthe the looking
on iwis) and for that he was but a rude fellow to behold, and
thought himselfe scant worthy of her, and that he had mar-
ried her, pining away for her sake: he thought it better to
carie such things in his brest, than in his head, and the rather
peraduenture, because he doubted false measure, fearing his
parteners yll will that farned his ground at halfes with him.
In fine, he was contented to bite it in for the time, determi-
ning not to be at charges with other mens children. So one
day spying time and place, he caried out of the dores with
him this little boy White: and such was his walke, that the
boy was never more heard of, nor seene after that. The
woman looked and looked againe to see her sonnes returne
with her husband. But seeing her husband come home with-
out him, Cony, saith shee to him, I pray thee what hast thou
done with my Boy? Her husband that had bought his wit so
deare, aunswere her: A, sweete Musse, the other day vn-
aduisedly (I confesse it) I caried him abroad with me, and we
walked a great while in the Sunne togethier, and thou know-
est how hot it wast two dayes agoe (alacke that I should tell it
thee) the heate of the Sunne hath quite dissolved him. And
then I found thy words true, which before I hardly beleueed.

The third part is

Alas, poore wretch, he sodainely turned all into water, that woe is mee. His Muffe hearing this, in a rage flung her away, and left Conie all alone: so hee never after saw her.

I have told thes this fable, because thou shouldest know, and see both, that all mischiese and malice in the end commeth out, and being disclosed, it euer receiueth the just reward and punishment. What can be hoped for of thee, that hast committed so many and sundry ill factes, practised such wicked deedes, devised such abominable practises, and made so many snares to catch the poore Kullin, that at the length thou broughtest him to the Are? And moreover (to give place to thine iniquite) hast brought thy friend to his death, the King in danger, and thy poore kinsooks to shame: and woe of all, both of you brake your wordes and promise.

Although I be brother to thee by the fathers side, I may not, nor will not trust thee an inch, nor deale with thee for pinnes. For he that hurteth his friend, wil not spare to hurt his brother: and he that hath once deceived, knoweth how to deceiue againe. But well, once warned, halfe armed, they say. I row I will beware of thee well enough. Thou shalt not colte me, he sure, as the Merchant was colted by an euill companion of his whom he trusted: and this once told thee, wee will shake hands, and then adue.

They say, there was once a great rich Marchaunt, that had as much busynesse as he couid turne him to: and amongst other his substance, hee had many a thousand weight of yron. His busynesse falling out so, that bee must needs go to Calicut, (which was a good thousand miles off) he gave to his neighbour (a friend of his) his yron to keape till he came home. The yron tarey the master many a faire

a faire day, and seeing he came not, he tooke his leane, and went his way: but he that had it in keeping, take revenge well enough of his departure, and made merie with it. The Merchant, after he was come home, went to his friend, and asked him his yron. But hee that it was a lye child, had straignt devised an excuse to serue his turne, and sayd to him, I would to God you had never left it with me. For you were not so soone gone, but there came even the same night an armie of Rattes and Mice, (drawne thither by the saucur of the mettall) that lay continually at it: so that in few dayes, before I or any of my house knew it (thinke you that heare it, how this was likely) they had gnawen and eaten it up every whit, and had not left by estimation bneaten, and not spoyled, aboue soure cunces. New imagine you whether this yll hap went to the stomacke of me or no. The Merchant hearing so lowd a lye, could scant kepe him from laughing, though inwardly it grieved him: and yet lothing him, he made as he beliede him, and sayd, Sure it is a marueilous matter how this shuld come to passe: and, but that I heare you speake it, I would never beleue it. For doubtlesse it is one of the wonders of the world. A shame take him that sold it me. I cannot be perswaded but that hee noynted it with some oyle, or gaue me some of that soft yron that is made of the water of St. Egle. But well, let the yron goe where it will, and all my illes withall, although it bee of no small waight. I tell you truly I loue you so much, that I make small reckoning of my losse, but rather I assure you I think it well bestowed, sith the wicked Rattes yet had some what to entertaine them with, and that they pardoned you and your family. For ye may well know, that sith they did eate the yron, they had y^e T^e w^eolues disease in them: and if y^e had not bene in the way to haue relieved them, by my say you had smelt of it. But since it is gone, farewell it: no more wordes, as Cob said to his wife when his head was broken.

The third part

THIS craftie fellow (but not so subtil as he tooke himselfe for) rejoyced at these words, supposing the Marchant had passed no more for the matter, and so was pacified: wherevpon he did invite him the next day to dinner to him, and the Marchant accepted his bidding willingly. Howbeit he studied all night to serue him as good a turne, and hee could at least, to be revenged at once of his losse and mocks, without complayning to the Iustice of his wrong: and sure hee shewed him a right Northfolke tricke, and this was the iest:

THE Marchant sent for to dinner to his house that had stolen the yron, went thither streight, and was mervelously feasted and made of, (but indeed of his owne cost) howbeit the best pleasure of all was, the Marchant made very much of a pretie little Boy, and he was the onely sonne and heyre of him that had bidden him to dinner: and still he fed the Boy, and made him great cheere. After dinner playing with his sonne, & making much of him, as I told you before, promising (as they doe to children) many goodly things, whilste the father began to nodde and to take a nappe, the Marchant made the Boy be caried to a neighbours house of his, and there he hid him. The father, when hee awaked, went soorth with the Marchant, attending their busynesse, and thought nothing of his sonne, as he that was wont to goe soorth without any such care. So comming home at night, and not finding his sonne, out he went all about the towne to seeke him, and spared not to aske every body that he met, if they sawe his sonne. At the last, by good hap he stumbled on this Marchant, that in dede had stolen him (as the other had stolen his yron before) and heing in great perplexite, hee sorrowfully asked him of his sonne. The Marchant, all things framing as he willed, (saving the giuing of his iron to him to keepe, answered straight,

straight, Yes marry, I remember I saw (not long since the
winde rose so great) a silly Sparrowe catch a little pretty
Boy by the heare of his head, and in that whirle winde shee
snatched him vp, and carried him quite away into the ayre :
and sure by your wrods me thinkes it shold be your sonne .
Therefore seeke him no more, for by this tyme hee is in hea-
uen, it is so long agoe I saw him taken vp from the ground.
The father hearing so impossible a thing, began like a mad
man to cry out, and sayd, O heaven, O earth, O yee people
of the wrold, giue eare vnto this strange & wonderfull case.
Who ever heard such a thing? Who ever saw so straunge a
sight, as to see little Sparrowes carie children into heauen?
Are Childe ren become Chickes, or Sparrowes kites? What,
sayth the Marchant, y du same to haue little practise in the
wrold, vth you remember not that an Eagle hath taken vp a
man and caried him quite awaie. But Lord what needes this
wondering? I maruelle at you aboue all men, vch you are
vised to see greater wonders and impossibilitie s than this. For
you haue seene Rats & Mise gnaw yron, and eate it when
they haue done: and I that did but heare it onely of your
mouth, marueiled not a whit. By these wrodes his falle
friend knew what he meant well enough, and imagined (as it
was) that to be revenged for his yron he kept his sonne. And
seeing no other remedie, falling downe at his fesse, he asked
him forgiuenesse for Gods sake, and put himselfe into his
handes, promising hee woulde restore him his yron againe,
and make him amende s for all his losses. And thus he came
by his sonne againe, which other wise hee shold never haue
heard of.

BY this that thou hast heard (sayd the Asse to the Moyle)
of the ill Companion, thou shalt know what thou mayest
hope of booties gotten with deceipt: and consequently what
thou mayest looke for of the King, whom thou hast deceived

The third part

and betrayed: which by swiftnes of *Tyme* (that shortly passeth
ouer many yeres, and that also is father of *Veritie*) cannot,



nor will not suffer her to be hidden by any coloured fraud or deceyrt. So that he will disclose all by mouth of *Veritie* vnto the King, telling him of thy wretchednesse: and the matter being knowne, thou shalt bide the bitter punishment, and he will bee reuenged of thee for the Bull. To this answered the Moyle:

There was a faire woman in loue with a Pothecarie, and
she could never haue leysure (because her husband kept
her straightly) once to speake with him, or with any others

to let him know it. One night her husband euен suddenly bes-
ing very sicke, was compelled for present remedy to send his
wife in hast to the Pothecaries. So thither she ran with all
speede, and in stead of returning quickly with the medicines,
she whipp'd at a trise up into the Pothecaries chamber, to
conferre with him of secret matters (you know what) and
as she was running vp, she cast her handkercher with her
money downe on the shop boord to the Boy, and bade him
make ready the medicine in the meane while. The Boy that
had an elvish wit, undid her handkercher, and tooke out her
money, and pretily tied it vp againe, having filled her hand-
kercher with the dust of the streeete, of purpose to mocke her,
to let her understand, that they that came in haste for sicke
folks, did not use to spoile them at leysure on that fashion: and
so laid downe her handkercher againe on the boord where he
found it. When this woman had well paide the Collector
upon her receipt, and that sh: saw sh: had bene somewhat too
long in her account: sh: came downe from the Pothecarie,
snatched vp her handkercher, and ran home as she had bene
scared with some ill thing. But finding her husband sleeping
(the extremitie of the paine haung left him) sh: sat downe
softly by the beds side, & opening her handkercher, found her
money turned into very earth and dust. And euен at that in-
stant her husband awaked, who, because hee knew not how
long hee had slept, could not tell whether his wife came
quickly againe, or tarried long: and casting his eyes on the
dust and earth which she was looking on (as she that knew
she was mocked) he asked her, What dust and baggage is
that thou hast there: what, are ointments and medicines
made of that fashion: his wife straight found his malice, and
answeroed foolishly:

I running hastyly from certayne that were fighting in the
streets, my money slipt out of my hand, and being very dark,
I sought to take it vp, and so with my hands I tooke all that

o⁵ The third part

I could find, thinking with my selfe in taking vp the dust, to get vp my money too: but woe is me, it is sure all gone, and with that burst out in teares. The husband simply belusted her, and giving her other money sent her thither againe: and so with this second commodity, she fully accomplished her desire, and sweetly paidde the hire of her pleasure.

VV Hy then doest thou thinke with other new and strage deuices yet to occupy the Kings head: I beseech God he may once pay thee home. But I would advise thee looke well to thy selfe. For thou shalt finde great difference betweene such a beast as he is, and another too lith little beast that will easily beleue thee: Unless thou wouldest say to me, that because thou hast done the most, thou shalt have the least. To this I replie, That one pay payeth all. And a little theft hangeth vp the cheefe for many a great robbery. I haue said to thee for this time, and now farewell.

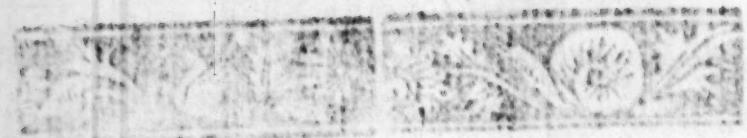
The



The fourth part of Morall Philosophie.



Anno 1601.



multo tempore dimicata
siquid sit?



multo tempore dimicata
siquid sit?

phie, shewing the ende of the trea-
sons and miseries of the Court of
this world.



Although ye since many good reasons spoken
vnder the shadow and colour of beastes with-
out reason, yet yee are not to maruell a whit:
for we also that represent reasonable beastes,
do ofte times things without reason, and
discretion both. And this is excellent too: to see

beastes live and wōke as men. But how brutish a thing is
it, to see men live and governe themselves like brute beastes?
We haue also note in this Treatise one thing, that like as
men sometime lay thou, or you, Worshipfull, Honorable Po-
ble, or Lordship and so forth: and do undeade many times
misle to give to each man his right title and dignitie as they
cught, and is fit for each mans calling and vocation: cun-
so these beastes also (for in the end yee know them to bee but
beastes) do erre many times, speaking tale Latine, saying
thou for you, & master where they shoulde say servant. There-
fore you may not recken of such scapre, nor looke after them,
thoough yee see them stray a little out of the way, and take a
Gosling for a Goose, and a Crab for a Whale. For it is an
old rule, that both men and beastes wil fault in many things.

THE Lyon therefore did amisse to kill the Bull, suffering
himselfe and his iudgement to be abused and overtaken,
by the devilish and subtil practises of the trayterous Moyle.
In his selfe as when his choler was ouer, and that he had wrea-
ked his anger on him, cruelly putting the guiltie beast to
death, he thene too late looked backe on his bloudy deede,
and repented him of his rage, knowing he had not done well,
to kill so wise a subiect, and so graue a counseller. His con-
science

The fourth part

science griped him at the heart, to thinke he had no lawfull cause to vise such cruelty to him. Such inward thoughtes draw deepe, and touch the quicke, and can hardly be holden in and kept secret. So that the Kings heart burning thus, out he burst a fewe words, which made the Moyles eares glow: as that piece of wicked flesh, that alwayes gaue attētive care, and looked to be payde home. Then vpon a sudden, to take away these thoughtes from the King, and that he should not thinke too much vpon them, besides that also to continue him still in his error, hee ran to the Court, and downe he fell on his knees before the King, and with all humilitie he sayd: Most mighty and noble Prince, thou hast brought thy desires now to an end. The gods that day did blesse thee, in which they gaue thee honourable victorie, when thou ouercamest so great and strong an enemie. The world, victorious Prince, wondereth, that thou having (I meane) cause to rejoyce, art so sad and full of pensiuenesse. Oh, sayd the Lyon, when I thinke of the cruell and violent death of *Chisino* without cause, I am ready to eate my fingers for sorrow: And continually I thinke of the great wit he had, of his graue and prudent counsell, indowēd besides with many noble gifts and maners. And to conclude, I must tell thee playnly, I cannot comfort my selfe, nor be in quiet, when I examine the cause of his death: For many things runne in my head, to perswade me, that things were otherwise then I tooke them, and that he had wrong. But now I know, that that my father sayd so oft, is true: That a thing oft thought vpon, can selde ne misse but it falleth out true.

YOur Lordshippe (sayd this wicked people) should not thus sorrow and bewaile the losse of him, which made thee live in continual feare & torment. For wise Princes oft times do both punish and cut off many worthy persons, and those whom they dearely loue and esteeme: and why?

why: all for their owne safetie, and the preseruation of their Realme. And Sir, of two euils they choose the least: to kill one, rather then to make a thousand die. Lo, here is an example. Doe ye not see, my Lord, when one is bitten with a venomous serpent, that straight he cutteth off the member that is bitten, not suffering it to infect and poyson the whole bodie, by meane whereof he saueth his life, which else he shuld lose? The King seemed to graunt him: and the Royle thought these words had cleared the Lions heart: so he craftily made much of the worshippull Royle, and like a brother intreated him. The Royle sat him downe on a forme in the Chamber of pzelence a while, and began of himselfe to thinke vpon the misery of Princes of light credit, and of the malice of these vile talebearers, which set strife and contention beswixt party and partie, of their tyzannie, of their opinions, and sond fantasies, in this maner:

Large, great, wonderfull, and infinite are the wayes to offend, and innumerable are the snares and deuices that one wicked and naughtie disposed person may devise and spread abroad, to catch a good and true meaning man, to ouerthrow him quite. And there is not so straight a friendshiپ, but is easie to be broken with the hand of naughty proceeding, as I haue proued it. If I could but write all the things that haue happened, the tales that haue bene told, and the long wouen cloth, I should teach Princes how they should doe in all their matters, and would make them see the discretion that many haue lost, and what way they should take, not to fall into thele Courtly flatterers. Those that beare office, and haue charge ouer others, ought diligently to search out things: and not to goe as flyes without heads, and lightly to turne and change as the wauering weathercocke with euery wind. Truly it is a fowle fault in meane men to glue easie care to flatterers, but in great persons it is

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a fatre greater faul, and in Princes chiefly a thing of most
detest and flauder, and of extreme craultie.

No. v I come to know plainly, what a great burthen is laid
on the peoples backes, that are governed by a Prince of
small consideration and iudgement, and in what danger
their persons are, besides the griefe their conscience giveth
thē for their state. O poore people, how many thousands of
you are recomēded under the scepter of such iustice? Ought
not Princes to be like vnto God: & if God will take accoune
of all things at his will (be they never so little) why shoulde
not the King amōg his subiects do also the like? The wicked-
nesse of Ministers and officers (if so it were) would not then
ruane ou so farre as it doth vnpunished. O little faith to
Gods lawes. O little labour for a man to know himselfe.
Where we thinke goodness onely harboureth, chace pro-
ceedeth all vice and wickednesse: and where wee belieue
troth is lodged, there sleepeth deceyt. Who would not haue
beleevēd, that in this Court vertue had remayned; but alas
here is the onely Court of vice. In outward lookes every
one seemeth concerte y troth: but in the inward breſts is hid
all dissimulation and vntroth. Three things there are which
are vnted together, and shoulde never be ouer of the Princes
mind: to wit, To loue God, his neighbour, and to governe
himselfe. And three other things alio there are for the sub-
iects to obserue vnto their Prince. Loue, faith, & obediēnce;
But every one I see hath forgotten them, from high to lowe.
This world then being so full of dangers, and deceipts as it is,
what man is he aliue so vise can keepe himselfe from them?

The Lyon returned into the Chamber where the people
were, he lice ased him to depart, and the people with due
reuerence tooke his leue of the King. Now the King
left alone, began againe to lament, and to repente him
a thousand times, þ he was thus overtaken with the peoples
perswasion:

persuasion; and it grieved him so much more, because he remembred the Kings wise counsels, wonderfull behauoir, and noble conuersation. And to banish this inward conceiued griefe, that grypped him at the hart, he liked to be amoungst his Lorde's amfamiliars, whom vider by he enterteined. And amoungst this comte was the Lybbard, one of the most nobblest of bloud of all his kinne, and him the King trasted with many secret thinges of his life. The Lybbard one day going out of the pallace to walke, passed by chancie by the house of the Mopple and Ate, and heard the Ate crying out vpon the Mopple, and bitterly reproaching him for that vyle treason he used to the King: and so he he red from point to point euerie act and deede he did, with these wordes the Lybbard felte a shing touch his heart as one had spoken to him, and bad him marke wel what Gods justice will do. So y hefe wittafainly the Mopple could not long scape the Kings wrath, and that he should drearely buy the Princes griefe, falling into that snare he was laged for in my others. Now as all curious searchers doe, that deare to heare other mens doings, he layd his eare to the doore, and heard the Ate his brother speake these very wordes vnto him: D. thou wouldest needs follo wth me alone fantastre: I could not rule the. All is well thic endeth well, say I. Marke the end. Thou reectedest my counselle, it falleth no maner: I say nought but mun. If any mischiese light on the, al thy perill be it: if the King doe vnto the, thou hast but well deserued it, and God is iust if he punesse it on the. O godd vait of thine, to betray an innocent creature, & thy faulfull friend.

Other wile (lays the Mopple) no mo wordes I pray thee; that that is done, cannot be undone. And it is easer to repeare than to reme. When the Sprede is troulen, it is too late to dñe. the Crable doore. I know Chiarino is slaine, and that gultie, and I confess I was cause of his death. But let vs leade vnt this vaine talke, & devise some way to vnde-

The fourth part

out the suspition the King hath taken in his head , that he
thinketh there hath bene some trecherie vsed towards him.
The Libbard having heard inough , and as much as serued
his turne , departed his way , and bied him to the Pallace of
the Queene mother , whither the King had sent him for other
affaires of his. After he had done his message from the King
her sonne , he told the Queene mother all the circumstance
of that he had heard , and of the rebukes of the Asse to the
Moyle , & of his horriblie committed murder. So the Queene
mother and he resolved to keepe it secret , because they would
not the Asse shoule have any hurt , knowing he was a good ,
honest , plaine , soothly beast. In the next morning betimes ,
the Queene mother went to the Court to see the King her
sonne , and finding him perplexed , and in heavy case , shre said
vnto him , What ailest thou my sonne , that I see thou thus
troubled , & that these many dayes I saw thee not merry? If
it be so , any thing thou hast lost , assure thy selfe that neither
sighes nor sobbes will once restore it thee againe. This in-
ward griesse doth vex thy mind , febleth thy body , and tor-
menteth thee much I see , but yet give it not way so far as thou
canst not call it backe againe. Impart at least thy dape con-
ceined griesse unto thy mother , and familiar friends , such as
best doe like thee. If any helpe at all there be , we all wil put
to our helping hands. But if still thou dost burst out thus in
teares and sighes , thou wilt rather shew thy selfe a woman
than a man. For so doe women use , for every trifle , when
they list , to bring forth a teare. Perhaps it grieves thee thou
hast slaine Chiarino. Out of doubt I can assure thee ,
thou defledst thy selfe in innocent bloud : for without
any crime , fault , or living offence to thee , thou layest thy
hands vpon him. His mothers words at length drew these
from him: It is an old saying , & I have heard it oft: Things
lost can never be recovered : and this thing goeth to the hart
of me. Nay see , mother , if I have cause to sorowm , that once
hys

his death, and before, I never heard so much as an ill word of my faithfull Chiarino. Sure, if he had meant ill to me, it could not have binne but I shold have smelt it out, and it would have come to min' ears one way or other. And therefore to thee, mother, alone I confess my fault, and I may tel it thē, the only worker of his mischiefe was his cruell enemie the Moyle : which with practises, inventions, and devices hath supplanted me, and killed him, moving me to wrath. Ah my sonne, now I must needes tell thē againe, thou hast bene betrayed and deceived both, and this a trusste friend hath tolde me. The Lyon would faine have knowne of whom : but the Queene mother would by no meanes at that time tell him ought. But this she did assure him, that there was no new invention nor alteration in his Realme, that shold offend him in word or deed : and bade him seeke well, and in shōrt time he shold know all. So the King, since he could at that time get no more of his mother, determined to assemble all the beastes of his Realme, and to call them to Parliament to consult upon this matter, and so he did.

When this generall Counsell was called, where all the great Lordes of his Realme, & the wised of the Commons, with all the souldiours were assembled, he also sent for his mother. She looking all the beastes in the face that were present, & missing the Moyle, caused him straight to be sent for. So he came forthwith. But when he was come to the Palace, & saw the Parliament house furnished with all the Colledge of beasts, then he knew the Princes indignation, when looking vpon him earnestly, he saw his colour change, & that his conscience gnawed him for the death of the Bul. Now the Moyle knowing himselfe guiltie, began to whet his wittes: and drawing neere to certaine of the great Lordes that stood round about the Queene mother, he sayd vnto them, Lord, what ayleth our noble King? what is the cause of this conuen-

tion here? how commesh it he is thus melancholy? What is there any sudden or strange accident happened in the Court, that we may know the cause? the Countell hath beene called very sodainly. The Queene mother answered straight, I haue needest not maruaile this at the Kings heauiness. For thou knowest well enough (hauing given him the cause) his sadness, which with thy sweete sugred wordes hast given him bitter gall. Tell me, I pray thee: canst thou tell who was cause of the death of the most noble and worthy knight of our Court? Was it thou perhaps? But the Moile (as stout as Golias) without any blushing answered straight:

Now I know, the saying which our old ancient beasts used in times past, is true: and I am out of doubt of it: That let one doe as much good as he can, his reward I warrant you shalbe little enough, & that God onely is he, to ho rewardeth and giueth recompence for any benefite or seruice done. What a marueilous matter is it, that he that liueth well in this world, can not continue to live well, but is compelled to daunce after every mans pipe: to hold with the Hare, and runne with the Hound! The true heart I haue alwaies borne to the King thy sonne, & sound counseil, which (God I take to record) I haue giue him do not deserve such reward. For it is knowne wel enough, that the people his seruant hath delivereded him from many dangers, and p[er]s[on]al death also, and refuseth no traualle for his safetie, and that I make his Lordship iudge of. Well, I onely crave of his Grace, but that he will inquire of my life and doings. For I know, my proceedings will appeare better to him than is thought for: and I would my troth and honestie were openly knowne to the world. And for my part, if the least part of that were true that is spoken of me, and that I were any maner of way to be touched, his Majestie may be assured I woulde not farrie an houre in the Court, and much lesse

lesse have come before these great Lords. And besides that, I would not thinke my selfe sure in any place of the world wheresoeuer I were, if I had but once received such a thought in me, and much lesse if I had committed the deed. Therefore I pray thee noble Ladie, lend not thy eares to the words of envious persons, nor suffer his Maiestie to lay hands on my innocencie. For if that seeme a strange thing to you, this a sorriore were a wicked fact: a fact without reason, justice, and any manner of equitie. I do not care to bee counted wicked in that case, if all the Court doe count mee so. So; God himselfe knoweth well the trouth, in whom I onely hope, and am sure he will deliver me from this suspition and danger.

This Moyle in his words seemed to be the best beast of the world, and those that like strangers heard him, and knewe not his Moylisch nature (a vile traitour Moyle, a whorson cankered Moyle, that let a man keepe him in the stable fift and twenty yeeres, and make never so much of him, in the end, for a farewell, and that on a sudden, when a man thinketh not of it, he will yerk out behind, and put him in danger of his life) were very sorie for his trouble, and did pittie his case. He that by nature was borne subull and craftie, perceiving a little parcialitie amongst them, and that he had reasonable audience, went about straight to intrayne the house, and so began a tale *Coram populo* like unto this, still drawing water to his Mill.

A tale of the Ioyners wife and the Painter.

The fourth part



Here was sometime in the countrey of Catalogna a Joyner of Tharsia, and he had a very faire woman to his wife, as any that came into that citie a thousand yeeres before her. This faire woman became in loue with a Painter, and because the neighbours shold no be prynie of his accessse vnto her, she prayed the Painter to make him a garment to be knowen from others, so that by her eye, and feeling (if there were no light) she might yet straight wrytē knō w̄ him. This devise and request pleased the Painter well: whereupon hee made him a white garment painted with Peacockes eyes, and wrought vpon it, and so with this robe in the night he went to her: without calling to any, or knocking at the doore, hee went to a place appointed, where he found her hidde[n], and therē he sweetly solace[n] himselfe to his great contentation. At this compact betwene them for their meeting, one of her seruants had closely put himselfe into a corner, and heard all that was sayde and done, who cunningly dissembled that hee knew not wherē his Mistresse hid her. This Painter with his white robe contayned his haunt vnto her a great while, before the seruant could come to beare halfe of his labourt. It hapned yet on a night (as forlune woulde) that this Painter had occasion to go out of the towne for certaine busynesse he had abroad: the seruant when he knew it, hied him immediatly vnto the Painters house, and bade his wife deliuer him her husbands white robe. And when he had it, hee put it on his back, and so went to his Mistresse withall: who when he saw it, and knew it, and beleueed it had beene the Painter (perhaps so, she liked to be deceived) begā to pursue Venus sp̄re together. His errand delivered, hee went and rendered this robe againe vnto the Painters wife, who, good soule, knew not what her husband meant to weare that robe every night. Anon after midnight, as the Dine[n] woulde haue

haue it, the Painter came home again, whether y spirit mo-
ued him y he must needes goe coniure the Diuel, or y his busi-
nes framed not y he went for, or what it was I cannot tell
you, it is enough, home he came: & putting on his white robe
on his back, he fliug out of the doores againe in hast, & to the
Joyners wife he trudged. But when he came there, he found
all fast shut vp, and no noyse at all: so that he was driven to
daunce attendance without doores and blow his nailes, as
the Phisicions Sorye that waiteth for his master, and quill
chaweth on the bridle. Nowbeit the next night he returned,
and at pleasure discoured the countrey. And being hastie in
his iourney, w bat man (quoth she) remember your selfe,
you rode farre yesternight, and you are not yet at your iour-
neyes end: I perceue you haue yet a Colter shyn in your
head. Well wanten, well, you will tire your horse; and with
such like harlotrie louing wordes she enteraigned her friend
the Painter. The Painter hearing these wordes, began to
smell a Rat, and thought straight she had taken in more hor-
ses into her stable then two. So he tooke his leaue, and home
he went: and when he came home, examining the master,
his wife told him there came one in his name for his robe.
Then were they both at an asterdeale, and worse than ever
they were, for none of them knew, nor could gelle what he
should be: insomuch as after he had well-saucuredly rib-ri-
sted his poore innocent wife, he threw his robe into the fire.
And so she silly woman bare the blame that made no fault.
The King therfore shoulde not so lightly beforee it, before
he be iustly informed, that anothers fault be not punished
by my innocent. My Lords and beastes, thinke not, I pray
you, that I speake this for feare of death, but to purge my
selfe of that yee haue heard. For death is common to all, and
I know I cannot shunne it, therfore I feare it not. But
this I feare, that dying falsely accused, my name and house
should for ever be defamed; and to this I take great heed.

The fourth part

The mother of the Lyon, that was y very daughter of impa-
tience, could not abide to heare any more fables, but cast
up her head, and turned her about at those wrods, and hafse
in a rage, and in choler, sayd this to the Pagle:

If thy deedes were as good as thy words, my sonne shoulde
not be thus grieved nor offended: nor the poore Bull had
beene now dead. But thy double dealings and pricke prattle,
(who did but giue care vnto thec & beleueed thee, not know-
ing thic) are in ought to turne the Court to shie curuy. As thou
didest heretofore to Pannonia, who come home, thou madest
him beleue (because his wife would not grant thy vnhonest
desire) that he was naught: so that vpon thy words he fell vp-
on hit with his feete, and pashed her to death. Then too late
repenting his fault, he heaped one ill on another: for he made
all his Concubines to be burnt. And all this came of thy cur-
sed words. Therefore it is best for euery man not to haue thy
friendship. Wch that he listed vp his cares, and with open
mouth thus answered:

I bēcometh not, Madame, the Kings mother to heare
the causes, reasons, contentions, oblications, and wrongs
of the subiect with two cares at once, but with one alone.

For your iudgement ought to be upright and equall, if
affection or partialitie carry you not a way. And if the matter
be for Chiarino, the Pagle will not for that forget that the
King doth yet trust him, and that he is a trus seruant to his
Majestie. And be you assurēd, Madame, that to trouble my
inocencie, and to molest me, that to all this Court is so true
a slave, it is an offence to pittie. Imagine how the Lionesse
hart did rise marueilously against him, because shz knew the
wickednesse of the Pagle: and turning to her sonne, she sayd,
How thinkest thou of the boldnesse of this most cruel vncur-
bed traytour, that as many as heare him, think he hath rea-
son. See I pray you how he playes the fore. Behold, I be-
sir, ge his looks, what kinde of iestures he makes. Thinke
ye

ye he cannot hit one on the knæ at a pinch & need be with his heeles? Yrs I warrant yee when yee looke not for it. O sbill beast, how he hangeth downe his head. O what a trap-tours looke, see his false leering eyes. Lord, how terribly he looks on vs. Dismember, my sonne, this cursed beast, and he acesworth neither for friends, Courtiers, nor kinnesfolkes requests, ever keepe Hooles any more. The Lion for al these words stirred not a whit, neither once cast up his head as though he had bene moued. The Lionesse his mother, mad for anger for her sonnes griesse, said, Whyn then, because thou wilt not punish a traptour, doest thou not beleue me? doest thou not credit thy Mother that telleth thee here before them all, and affirmeth to his face that he is a traptour to thee?

Then the King called a certaine fierce beast, and vgly monster to behold, begotten of a Satyre and of a Griffin,



and he made him take a chaine, and chaine the Moyle. The

Z 3

Moyle

The fourth part

Moyle seeing so horrible a horned beast come towardeſ him, let fall his tayle for feare and sorrow both, and thus of thiſ helliſh furie he was chained, and cariēd to priſon, and as ye ſhall heare, ſafely kept and examined.

Vhen the Moyle was thus apprehended, the Lionelle went to the King her ionne, & ſayd to him, The impriſonment of thiſ wicked member, hath greatly reioyced all the Court: knowing that now the time is come thiſ malefactor ſhall be puniſhed, and receyue iuſt reward for his treaſons. God, iſ thou diſdeſt but heare what they talke of him in Court, of his naughtie thgue, of his carrying of tales from one to another, of ſpreaſing abroad quarrels, contentions, ſtrifes, debates, and iuſpicioſs in every place where he commeth, thou woudest bleſſe theſe, and thine eareſ would glow in thy head. I curſed Moyle. Neuer agree to heare him, neuer giue him audience, but reſerue his matter to the counſell, & then let iuſtice proceſſe. Now I thinkē thy life ſafe, and dare boldly ſay thy Realme ſhall liue in peace, ſith the Moyle is forth-comming, and I hope ſhall be quite diſpatched. And because I would not haue theſe thinkē I ſpeakē obſcurely, I will tell theſe what reaſon I haue to ſpeakē it. And here the Lionelle reciteth from point to point what the Libbard had tolde her, and how the heard the whole matter of him. The King un-derſtanding his ſaſt from the mouth of ſo credible a perſon, as that of the Libbard, when he knew it to be true, and that he had offendēd, which yet was not altogether to be believed, and depended ſome what upon the Moyle. And thus determined to puniſh the Moyle, hee withdrew himſelfe from the counſell, as all ſuch like Princes doe.

Now when Faſe had blowne abroad the Moyles impriſonment, and comming to the Aſies caſt his brother, he

he ran vnto the prisone, and his heart panted, & bet maruely-
lously, as that Asse that knew how this geare was brought
about, and he told the Moyle, Our play now is like to the
play of the two brethren, that haning two Balles in their



handes, they gaue them ech into other hands, and they were
both made of one fashion and bignesse: so that in the end to
choose this or that, they saw it was alone, there was no choice
in neither. To haue thee in prison, alas, it troubleth me: & to
haue thee abroad also it grieueth me. All commeth to one
reckoning. And with that for kindnes he burst out in teares,
and wept bitterly. But afterwards seeing him with the chaine
about his necke, hee quaked for feare, and layd him downe

The fourth part

on the ground, crying out in his Asses maner, and sayd, O brother Moile, what case art thou in now? Alas, there is no more time to reprove thee now, because there is no remedy, as few dayes agoe there was, whenthou mightest haue cancelled all: but thou like an Ass-headed foole, that mightest haue cleared the countrie (knowing thy selfe to be guilty) why didst thou not take thee to thy legs? Thou despisedst my counsels to thee, yet they were good if thou hadst had grace to haue taken them. It is true that is spoken by the mouth of beasts, that haue vnderstanding, That the false and vntrue man dyeth before his time. As me thinketh I see by the Element will happen to thee. And this for none other but thine insolencie and naughtiness: and thy crafts and deceites haue brought thee to this trouble. O, how happy hadst thou bee if thou haddest dyed in thy birth? Cursed and woe worth be thy false knowledge and enimie of others weale and prosperite, which onely is it hath brought thee to this infamous end. Then the Moyle relented, and breaking out into teares also, answered,

O My good brother Ass, no living creature, how wise and discrete so ever he be, can shun his mishaps and ill fortune: & therfore I despised a thousand of thy good counsels, for so it was giuen me from above. And if pride and ambition had not travailed me still, I could haue withdrawne me: but the entie of others dighitie and estimation had too much power ouer me. O blind vnderstanding of mans knowledge. It happeneth to me as to the sick man, who hauing prepared for him most vholesome meates, refuseth them, and giueth himselfe ouer to his will and appetitie, taking them that are hurtfull for him, and filleth himselfe: which doth in dede both hinder his health, & continue his sickenesse. He knoweth it, and yet cannot abstaine. I knew well enough my peruerse vnderstanding, but I never

had

had reason sufficient to bridle it. Now too late I find my fault, and knowing the danger I am in, my sorrow redoubleth on me: not so much for my selfe, as for thy sake, because thou hast alwayes bene with me. Thou art my brother, and consequently they will beleue and imagine (in dede) that thou art partie with me, and partaker of my doings. The Kings officers therefore may take thee, and put thee on the racke, and make thee confess my fault, and when they haue done, execute thee. (For sure they shall never haue it of me) and by thy confession punish me without remission or pardon in this world. For of thy words dependeth my death, and of my wicked gouernement shall grow thy ill, griefe, trouble, torment, prisonment, and extreme punishment. The Asse hearing his brothers wordes, marked them well, that he trembled every ioynt of him, and quaked like an Aspin leafe: and a beastly fener took him, with which he went his way home. But before he departed thence, he sayd unto the Hoyle, Brother, if thou waigh my life, and will keepe me from perill (as thou canst not any way avoyde it) confess thy fault is worthy of death: thus shalt thou free thee from the wrath of the Gods, & after this corporall punishment of thine, doubtlesse thy spirit shall forthwith be transporled to the heauens. Well, sayd the Hoyle, the last and extreme remedie shall be this: If there be no hope of remedie, let it be as it will bee: for my bodie well I wote suffereth already too much. Now get thee home, and hide thy selfe, and let it light on me, as the world, Fortune, and the Gods will assigne. The Asse departed from him very sicke, and soore troubled in his mind, and his paine so helde him, that the same night he ended his sorrowfull daies. Whose death a Wolfe that dwelled hard by him greatly lamented, and was a witnesse after ward, that confirmed alway wicked fact: who heaid in dede the same night how the Asse reproved the Hoyle his brother. The Lion sent to the Libbard, and commaunded his officers they should

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understand particularly the Moyles case, and to dispatch
him roundly.

All the beasts got them into the Parliament house, & every one tooke his place according to his degree, and sat them downe: and the house being set, there was brought before them in chaines this solemne traytour the Moyle. And when he was come before the presence of such a sight of Asses and fooles, the Libbard standeth vp, and speaketh, Right honorable, it is yet fresh in memorie, that the King killed the poore innocent Chiarino, so that from that time hitherto, his Maestie hath not bene quieted in his mind, that he put him to death by the false accusation and enuie of my Lord the Moyle. His Maestie therefore hath liked to call vs to Parliament, that every one of vs should witnesse the troth, if wee knowe or haue heard any thing of his doings: in what maner he did it, what Arte he vsed, with whom he practised, and by whom he was assisted in this great treason, to bring his wicked minde to purpose. Every one of vs is bound, that knoweth ought, to vtter it, for the preseruatiō of the Realme, and his Maiesties most royll person. And then by iustice it is meete such traytors should be punished, & the good rewarded: by meanes whereof the good may liue vnder his Maiesties reigne and gouernement with safetie, and the ill bee rooted out and cut off from the common weale. Every one looked other in the face, and held their peace. The unhappy Moyle, perceyuing that every body was ashamed to take vpon them to tell to ill a tale, cut off Fortune by the waste eu en at that pinch, and stepped to the matter himselfe, rising vp vpon his feet (being set before) & boldly said these words:

Onoble and vertuous Lords, what is the cause you are all thus silent? O my Lords, how glad would I be (if I were in fault) of this your silence. But because I know mine innocencie, & my selfe cleere in y^e I am accused

accused of, it shall not grieve me, let every man say hardily that he kni weth: But yet with condition, that he haue the glasse of Verite before his eyes, and that he answere truly to that he is asked, & so shall he (whatsoeuer he be) satisfie God, and the world, and I shall remayne free and contented. It is true, that every body shuld be circumspet to speake onely that they know, and not to suffer themselves to be carried away eyther with fauer, enuie, or malice. For then like ymough, that losse and shame wuld come to him, that came to a Phisicion whiche had the Tiscke, or if I lie not, was wel sane in Phisicke. In a certayne part of India Pastinaca, there was a Phisicion in dietibus illis, the whiche cured all, all the beastis he visited: and sure it was a marueylous thing, there never died any vnder his handes that he had cure of. This man being dead, was reckoned for a Saint. Another Phisicion called master Marreall (in our tongue) began to cast wafters, setting every Crinal by himselfe, and bought him bookees to resemble the other as neare as he could: & when he had met with any receite, oh he kept it full dearely. Afterwards he had a toy in his head, that he tooke himselfe for the selfe same Phisicion that was before him, both for learning and practise, so that he boasted hee had done great cures, who could scant know he was himselfe aliue, he was poore, and yet he layd on load as he had bene (yea marry had he) the cunningest man in a Realme. It happened so, that the daughter of the King of that Citie (where this Phisicion dwelled) fell sicke, and her disease was this: That being with child, her nose gushed out with bloud very oft. The King that loued his daughter dearely, and gladly wold haue had remedie for her and could not, was very pensiue and heauie, and sighed soore for that worthy Phisicion that was now dead, the losse of whom went to his heart, sith none died vnder hym y he had in cure. This new-come Phisicion knowyng the Kings case, went to his Matellie, & told hym that hee

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Should not sorow for the losse of the other Phisicion, for he offered himselfe to satisfie him as much in his seruice, as that other excellent and famous man his predecessor: and that he doubled not but he would find out a present and soueraigne remedy for his Graces daughter. The King reioyced at those words, beleeving them as true as he had spoken them: so he prayed him to minister to her, and to apply such present remedies, as might with speed cease her disease, and restoore her to her health. Now to shew himselfe a rare & learned man, he cam: to his booke, and tossed and tumbled them pitifully, turning their leaues upside downe, beleeving they were the booke of the other famous man, and that those would able him in his ministracion, as they did the other. Then he made his man bring him those Electuaries, Compounys, & Concretes that the other Phisicion had left behinde him, and hee began to mingle them, and worke them together. But like an unfortunateman in all his doings, there came to his hands a pot of Arsenicke, and because he thought he had kept and preserued it with great care and diligence, he tooke it for a p[er]cious oyntment, so that he tooke of that the greatest quantitie, and mingled it with the others. This Arsenicke (which he supposed as good as Ginger) prepared in potion, he carried it to the pryncesse which shoulde haue drunke it, saying, that straight it would stop the bloud, and restoore her to health. The King seeing he had thus quickly dispatched his medicine, thought him one of the rarest iudgements and Aigularest Phisicion in the worlde. The unhappy Lady had scant drunke off a part of this potion, but sh[e] felt her heart labour and take on unmercifully: so leaving the rest behinde vndrunke, making pittifull mone, and screeking out for payne, sh[e] wofully in short time left her life. The King seeing his daughter dead, was become y heauiest man aliu, as euery man may conjecture: and apprehending this beggerly Phisicion, made him drunke up the rest: so that he straight

Straight fell downe in the place and died. And it happened to him, as to the poore olde man, that brake all the earthen Pots o; Pipkins he found with his Cudgell. So that one day he met with a hare-brained young fellow, of his owne humour and condition, and siring the Pipkin in his hand, he lift up his Cudgell and brake it in pieces, so that all that was in it ranne out.



Therefore, my Lords, take no fantasie in your heads that is not honest, soz so, ill woulde come of it: and take not vpon you anything that you are not well informed of, lest yours be the shame and losse. Let euery man remember his soule,

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and let him not say that he knoweth not: but so affirme that he hath seene, I am very well contented with that. Sure it were ill done (my Lords) for any man to speake that hee knoweth not certaintely & assuredly, & the wrath of þ Gods, with such like illucke as mine, would be pouzed vpon them and their life: and this none but I knoweth it better. The master Cooke of the Kings Kitchin (as fat as a Hogge) hearing this brauery of his to enforce his credite, tooke heart vpon him, and emboldned himselfe, notwithstanding his nobility, and began to speake in presence of them all, and thus hee sayd:

Right Reverend and Honourable audience, ye are very well met in this place. Our olde auncient fathers, that wrote many booke of Phisiognomie, (of the which I thanke the king I haue greased a good number, because I studied oftentimes in the Kitchin) do tell vs many things, and gaue vs diuers tokens to know beasts and men, whereby we knowing them to be good or bad, they should accordingly bee rewarded or punished; *I do* I meane so, to practise with the good, and to flie the companie of the euill. So it is, yea marrie is it, in faith I am sure of it I. Now for that I haue studied, and according to my skill, (I tell ye my Lords, I can not dissemble) I find our solemne Moyle here to haue many ill parts in this matter, which shew him in all and for all to be envious, false, and a traytor: leauing out that he is very cruell, and wickedly bent besides. And ye marke him, hee neuer looketh hir with his left eye then his right; and his nostrels he turneth stil to the right side, with his eybowes very thicke and long of hayres, and continually he looketh on the ground, which are manifest tokens he is a traytor: and all these signes (ooke ye on him that list) ye shall see him haue them rightly I warane you. The Moyle seeing the Swine groyne with so ill a grace, althoough he was euene almost grauelled and out of countenance,

countenance, yet he turned to him and replied:

My Lords, if it were true, that this malicious Swine and greaste varlet here before you all doth tell you, that the heauens shold place signes in vs as a necessarie cause of wickednesse: then straight assoone as we saw any beasts brought forth with those peruerse lines and marks, either they were so forth to be punished, or put to death, that they shold not worke such wicked treasons and effects: and few besides that shold be borne, that the most part of them at the least were not marked with these signes, that he and his godly booke doe imagine. I know not if his doctrine shall be of such authoritie receyued amongst you, that it shall conuenine my goodnesse and pure w^rokes. Sure this w^rochfull beast is deceyued, and doorth as they that see an old woman present a young woman with any thing, or deliuere her some letter with any pittifull shewes: straight without touch of brest, not knowing any further, they take her so: a Bawde. My w^rochfull Hogge shold know things better, before he be thus bold and saucie to speake in this presence. But none is so bold as blinde Bayard I see. Thou w^rantest to point at me, but thy selfe it is that is pointed at, and thou marke it well. Thou supposest to detect me, & to open my defects, and doest not looke vpon thy selfe what thine owne doe shew thee. But harken to this tale, and then tell me how thou likest it.

Our foreshathers and elders sacked a great Cittie, had the spoyle of all that was in it, & put all to the sword save olde men and women, and little children of all sorts. In time these little ones grew, and because they left them nothing, men and women went naked, hiding only their secretes and priuities with some thing. One day there came to the towne an olde countrey Clowne to sell

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wood, and he brought with him his two daughters, whereof the one went plainly to worke without any ceremonie, shewing such marke as God had sent her, and the other comely couered it with leaues as well besimed her. The people began to say to the unmoosled Mayd, Oh shame of y world, fie for shame, hide, hide, hide. The olde Cloyne, because hee wold not haue that Maygame bchind him, turning him, reviled every body that spake, and was as mad as a March Hare; and leauing himselfe bare, gaue her his furniture to hide her shame. Then they were all on the iacke of him, and reviled him too bad. His first daughter that was couered, seeing her father bare, sayd unto him, Lo, saith she, you haue made a good hand now: had not you bene better haue holden your peace, and to haue kept your owne priuities close as they were at the first? This tale I haue told for thee, master Cooks of the Kings Kitchin. Thou doest not remember the vile and infinite naughtie signes that thou hast, and the great defects and deformities placed in thy body. Thou, thou art vile, slow, and rauening. Thou art soule, slinking, filthie, lothsome, and a wretched thing: boone of a Holwe, and gotten of a Boze, and not of a Mare and an Asse as I am. Thou, a vile deuourer of all things, and a soleyme supper of broth and swill. Thou, a little neck, a vile visage, with thy knowte forward, a narrow forehead, wide nostrils, and short nosed, so that the office thou hast is ill bestowed on thee. For thou hast no part in thee that is profitable, good, honorabile, nice, nor lightly for any body, but when thou art before them in the dish.

THE Hogge seeing himselfe thus well paid home in words againe, was glad to hold his peace: and after that neither a one durst once speake a word any more. Thus for that time there was nothing else determined, but that the Moyle was caried againe to prison by a Beare, who safely kept him, and

and looked to him. And now being the second time againe clapped into prison, there came to the Court a great friend of the Asse his brothers, who finding him dead, came to aduertise the Moyle his brother being in prison, and was verie sorie for the death of the Asse, which the Moyle had not heard of all this while till now: and the Moyle tooke it so inwardly, that it pierced his heart, and needs die he would. So turning him to his friend, which was a Foxe well stricken in yeeres, hee said to him, Brother, I am determined to die, and will make thee mine heyre. And making him get penne, inke, and paper, he made his will, and bade him write, and bequeathed him all he had, which was a rich furniture : A double Coller with three Basenets. A Moosell net-wise for his mouth, with a bitte to the same. A coller of leather-hungry to hang ouer his necke with bels: a broad Pattrell with diuers coloured fringes made of Girth-web and Canuas, a Basse, a great Crouper of wood, a Sowser, a Charger, and mayling cordes. A broade long Want, a tyng Collar, a paire of Pastornes, and a Trannell: with other ciuill furnitures pertinent to his estate. And then he confessed all, and told him his wicked practises and treason, and that he onely (yea marrie was he) was the cause of all this sturre. The Foxe thanked him hartily, and offered to helpe him with the king, and to trauell for him the best he could, because he was his chiefe Secretarie in Court and out of Court; and so departed from him. And hee was no sooner out of his sight, but because he was in deed made heire of that he had, he went to the Lyonesse and Lybbard, and there confirmed the testament hereditarie of the Moyle. And to further his desire, (who desired to die) he revealed it, & accused the Moyle. So the traytor by another traytor was betrayed.

In the morning besimes all the beaus met in the Parliament house, the Lawyers, Judges, Sergeants, Counsellors and Attourneyes, and all the Kings officers together:

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and there appeared also the Lyonelle, and Lsbbard. The invitement drawne, the witnessesse sworne and deposed, they caused the Poyle to be brought Coram testibus, and the Judges, and the Clerke of the peace to read his invitement to his face. Now thinke whether his eares did glow, and his cheakes blush, when he heard the Fore, the Wolfe, and Libbard sworne as witnessses against him. He stamped, he snuffed, he cryed in his Englysh voyce, he flung, he verker, and stroke on like a furie of hell. And when he was wearied with these stormes and passions, downe he layd him, and rozed out amaine. O, I am killed, I am killed. I denie it. It is nothing true that is spoken: and therefore I warrant him, it will come to that villaine the Fore (who to haue my goods, hath thus falsely accused me: accursed was I when I made him mine heyre) which happened to him that brought up three Poppinges or Parrats.

100 100
In the middest of Tartarie there was a great honest rich man, that had the most true, faithfull, honest, louing, discrete, and gentle wife in all that realm: so that her doings were wonderfull, and shre alone was ynaugh to glorie to halfe the world. This same Gentleman (husband to this wife) had a straunger to his man, proper of person and comely to behold. And this handsome seruving man became marueilously in loue with his faire yong mistresse, so that night and day he could thinke of nothing else, but whiche way to pursue his loue. And when he had many times (by tarryng at home) assayed the riuere to passe ouer, there was no policy could serue his turne to obtaine fauour, but to bee entertained as a seruant still. It fortuned him, that one day being a hunting, hee found a Parrats nest, and in the nest thre yong Parrats: so taking them vp he caried them home, and familiarly brought them vp, and taught them to speake some things in his language (the Indian tongue) which, in that Country

Countrey where hee dwelled, no bodie understood. One of them could piertly say, Our Mistresse maketh her husband a Cuckold. The other: O what a shame is that! The third said, It is true, it is true, she is naught. These toxes had the servant devised to be revenged of her, for that hee could not obtaine his purpose, and because she would not consent to his wickednesse. Thus all the day these blessed Parrates tampered on these verses onely, and sang them still as they were taught. And so, that the tongue was strange, there was never any of the Countrey could understand it. There came one day to the house of this honest man, two Marchants, kinsfolkes to his wife, which because they had trafficked India verry well, they had the tongue perfectly. And being at y table, they talked of many things, and they fell at length into talke of Parrats. So that y good man of y house caused his w^e to bring his thre Parrats to him, only to shew them vnto his kinsmen. The little Parrats being made of, began to sing their verses, & to repeate it still apace. Now think ye what thoughts these Marchants had, hearing them speake so vyle & slanderous words. And thus looking one at another, turning them to y Gentleman, they demanded of him: Sir, know y^e what these harlotrie Wirdes doe speake? No not I, God knoweth, sayd the Gentleman that ought them: but me thinketh it is a pastime to heare them. Well, let it not mislike you to understand what they say: so it behoueth you to know it by any meanes. And so they told him all the booke of the Parrats. The Gentleman was all amazed and troubled in his minde to heare this exposition. And then he asked them againe: But doe they sing nothing else al day but this, & all in one song? Measure, since we came, no other tune nor song had they but this. With that, very angry and wood as could be, he flew on his wife, and he could have killed her. But he was stayde by the Marchants: and his wife wisely committing her selfe vnto him, he fought him

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diligently to inquire out the matter, and not to do her the wrong to belieue those swish Birdes. So hee was forced to quiet himselfe. First, hee sought to knowe and if the Parraites could say any other thing or no: and he could not find they could. Then the fault was laid vpon the servant that had taught them. And calling for his man, hee came straight with a Sparrow-hawke on his fist: who was no sooner come before his Mistresse, but she said vnto him, O wicked seruant thou, what hast thou taught these birdes to say? Nothing, answered he. They speake like beasts of vnderstanding, what they set and know. Why then, saith the husband, and is it so as they speake? Yea sir, said the naughtie servant. With that the Sparrow-hawke on his fist began brokenly to speake, Beleeue them not master, for they lie in their throates euerie one of them. These words were no sooner spoken, but the Marchants (kinsfolkes to his wife) rose vp and pulled out both the seruants eyes: and then too late hee restored to his Mistresse her good name againe, which fell out to his vtter vndoing.

Behold therefore, said the Hoyle, see what hate reigneth in mens brests. O sacred Prince, be not offended with your good subiectes for unskilfull information given you. Neither determine any thing that is to the hurt and shame of your neighbour, through the accusations of the enemies of vertue. The Court doth willingly give eare one to destroy another, if the iustice of the Prince step not in between. And euerie man that can prefers and exalt himselfe, (at least as long as hee hath meane to do it) careth not for the losse, hurt, or shame, of friend, kinsman or brother. For such is the pynsulge of auarice and ambition. Euerie one that heard the Hoyle (knowing his wickednesse) could not abide any longer to heare him: and seeing his vngreynd arrogancie, the Lybbard stepped forth, and gave evidence before the Councell of that he had heard and knowne. The

Ende

Wolfe followed also with true and evident tokens, and the Fore with his owne subscribed will cōfirmed his great treason. The King gaue sentence, his skinne should be turned ouer his eares, his earkas left for the Rauens, and his bones should be burned for sacrifice, done in memory of the Bull, and in testimonie of his innocence: and lo, this was a worthy punishment for so vile a earkas, that had wrought such mischiefe.

We must all therefore indeuour, great and small, high and low, to worke well, and to liue with purity of mind and an upright conscience. For þ heauens, after long abſtinenſe and deferring of punishment, do by determinid justice raine vpon vs a double plague and correction, to those that iustly deserue it. But the iust and vertuous ſort they recompence also, with infinite benefits of life, estate, commodities, honoꝝ, and estimation.

FINIS.

¶ Here endeth the Treatise of the Morall Philosophie of
Sendebas: In which is layd open many infinite exam-
ples for the health and life of reasonable men,
shadowed vnder tales and simili-
tudes of brute beaſts with-
out reaſon.

Farewell.

